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ABSTRACT

As part of a larger study of systemic educational reform in rural Alaska, this case study examines recent efforts by the people of Quinhagak to integrate Yup'ik language, values, and beliefs into school practices and policies. Quinhagak is a Yup'ik Eskimo community of 550 people on the southwest coast of Alaska. Nearly all residents can communicate in both Yup'ik and English. The K-12 school enrolls about 140 students. A brief history of the community and its schools is drawn from the experiences of an elder and her descendants. As a participant in Alaska Onward to Excellence (AOTE), a district-driven reform process implemented around the state, the Quinhagak community leadership team developed an AOTE action plan that encompassed 10 statements of values and beliefs, a mission statement, and one student learning goal of communicating more effectively in Yup'ik. With that, the team decided upon two areas of study: (1) community involvement in schooling decisions and (2) the contribution of Yup'ik proficiency to overall student achievement. The case study gathered information on school organization; elementary and secondary facilities, personnel, and curriculum; special education and discipline programs; parent and community involvement; and assessment. Evidence of changes and trends is listed. Final comments summarize factors contributing to community choices for its school, factors enabling the school to implement new and self-determined educational priorities and challenges to narrowing the school-community gap and approving achievement. Appendices include school district statistics, school documents, and related publications. (Contains 14 references.) (SV)

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Kuinerrarmiut Elitnaurviat

THE SCHOOL OF THE PEOPLE OF QUINHAGAK

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KUINERRARMIUT ELITNAURVIAT: THE SCHOOL AND PEOPLE OF QUINHAGAK

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Quinhagak, a Yup'ik Eskimo community of 550 people and approximately 125 houses, sits on the southwest coast of Alaska close to where the Kanektok River flows into the Bering Sea. It is a region of Alaska where Yup'ik people have lived for thousands of years, and the name of the village, Quinhagak, is derived from *kuingnerraq*, which denotes the ever-changing course of the Kanektok as it continually forms new channels, winding its way through the surrounding tundra. Today, the lifestyle of the people of Quinhagak continues to embody the name of their community—as is evident in the evolving and ever-changing practices that provide evidence of their ability to integrate traditions and beliefs of their Yup'ik ancestors with the range of practices necessary for success in a rapidly changing modern world. Subsistence activities that range from hunting seal and caribou to fishing and gathering wild berries and wild greens are practiced; the Yup'ik language continues to be used in home, social, political, and educational contexts; a few residents continue to go to the river for their drinking water; and some people use dog sled teams. However, Quinhagak people today can also purchase all varieties of foods from their local store; enroll in college coursework delivered to them through computer and video conferencing; watch television on nine different channels; travel in and out of their remote village on five regularly scheduled different airlines; and nearly all residents can communicate in both Yup'ik *and* English.

Although this might appear to be a community of contradictions, it is in fact a community where many residents are in the process of finding a satisfying and workable balance between old and new, traditional and contemporary, western and non-western ways of knowing and living. It's a community that has continued to place a high value and priority on theYup'ik language, despite decades of English-only influences. It is a community that is exercising its tribal rights by assuming responsibilities previously delegated to federal authorities. It is a community in which people have maintained their membership and participation in the Moravian church while continuing to practice many

Yup'ik traditions. It is a community in which the residents make it evident that they have been successful in finding ways to integrate beliefs and practices that many people believe are incompatible.

Kuinerrarmiut Elitnaurviat, roughly translated into English as "the School of the People of Quinhagak," is the school name that was chosen by the people of Quinhagak. This name reflects the community's belief in the importance of community ownership and genuine involvement in the schooling process of their own children. In the past few years, community members have made a concerted effort to initiate a range of programs in their K-12 school that will provide their children with the tools and resources necessary to meaningfully integrate Yup'ik language, values, and beliefs into school practices and policies. The focus of this case study is on this fairly recent effort and on the role that Alaska Onward to Excellence (AOTE) has played in its development. However, in order to better understand the current initiatives, it is necessary to begin by viewing the community from a historical perspective. Part of this larger context is provided by describing some of the events in the life of one of the elders of Quinhagak—Pauline Roberts, the grandmother of Dora Strunk, a member of the AOTE Case Study Team. The changes that Pauline has witnessed during her lifetime provide a historical backdrop for the challenges that currently exist for Yup'ik people who are attempting to develop educational policies and practices that will allow their children to build on the past in order to better meet the future.

Historical Context

During my first visit to Quinhagak, Dora Strunk, a Quinhagak teacher, a University of Alaska graduate student, and an AOTE Case Study team member, took me to visit her grandmother, Pauline Roberts, who was born in Quinhagak in 1913. Pauline's Yup'ik name is Arevgaq and she speaks excellent English—which she learned when she provided baby-sitting services for Moravian missionaries in Quinhagak in the 1920s. She is a widow who is now confined to her home most of the time because of illness. We visited in her bedroom, and she talked about her life in Quinhagak and in nearby communities and shared pictures of herself as a young child. After this visit, Dora shared

with me more information about her family and also prepared a research paper "Educational History of Quinhagak, Alaska: A People's Perspective" for a graduate class in which she was enrolled.

Pauline Roberts lives in one of the many Housing and Urban Development (HUD) homes in the village. Her 800-square-foot frame home, like most others built in the 1970s and 1980s, has an entryway designed for arctic conditions, two bedrooms, a combined kitchen/living room, and a bathroom. With windows on all four sides of the house, Pauline's home allows for a maximum amount of natural light, and despite typically cold winter temperatures and nearly constant wind, the house is kept warm with heat from an oil stove. Pauline and her husband lived in Quinhagak all of their lives, except for a period in the 1950s when they lived in two nearby villages because of work opportunities and because of the availability of stove oil for heating their home—an important factor when one lives in an area with little firewood. The oil now comes to Quinhagak in the summer on large barges and is stored for winter use. The barges come twice a year, and a new harbor and dock were recently completed to accommodate them.

Homes in Quinhagak have been built with bathrooms for several years, but it is only recently that some homes have had water or sewer disposal. Since 1996, some Quinhagak residents have had insulated storage tanks installed under their houses, and this allows for water delivery and sewage removal service. Pauline doesn't have these tanks, and like many others, she relies on relatives or friends to haul water to her house in a large plastic garbage can from the Native Village of Kwinhagak washeteria (which also provides washing machines and dryers). Since there are very few trucks in Quinhagak, four-wheelers and snowmachines, with sleds attached if necessary, serve as the primary means of transporting people, water, groceries, building supplies, etc. Quinhagak is fortunate to have a close supply of gravel, which has allowed them to build gravel roads and a gravel airstrip.

Residents of Quinhagak are able to purchase food and other household items from the two stores in the village (the largest one owned and managed by Qanirtuuq, Inc., the local Native corporation), and many people, including Pauline, now use store-purchased food to supplement their diets of local and regional foods. Subsistence activities continue to play a significant role for nearly all families, and during each season the land helps

provide food (e.g. fishing for black fish and "white" fish and hunting moose in the fall; ice fishing for trout and smelt and trapping for fox in the winter; hunting seal and caribou and picking greens in the spring; fishing for salmon and trout and picking multiple kinds of berries in the summer). Most families also participate in commercial fishing in the summer.

The photos that Pauline has in her room show her as a young girl in Quinhagak with her brothers and sisters. All are dressed in homemade squirrel parkas and sealskin mukluks gathered or traded locally. Today people in Quinhagak wear clothing purchased from stores and catalogs, but they also sew and wear traditional qaspeqs (a thin hooded garment, usually of cloth, worn as a parka cover, as a jacket, or as a dress), locally made parkas from seal or squirrels, and mukluks made from seal.

Although there have been major changes in the health care system in rural Alaska, receiving adequate medical service continues to be a challenge for all rural residents—and especially for village elders. Pauline told me that since the public health doctors who treat her are located 70 miles northeast in the regional hub of Bethel or 400 miles east in Anchorage, one of four village health aides checks on her regularly. They communicate by phone with her physicians when necessary. A dentist and eye doctor come to the village just once a year. It was not until the 1970s that the rate of death from tuberculosis slowed down in rural Alaska, thanks to improvements in rural health care. Pauline herself had tuberculosis when she was young and like many her age, she was sent to live in a far-away hospital in southeast Alaska for several years. Pauline's father died from tuberculosis when she was 12, and her mother also died when she was young. Today tuberculosis occurs only in isolated cases, with the more prevalent causes of death in Alaska villages today being accidental deaths—often related to drowning, snowmachine or boat accidents—and frequently related to alcohol or other substance abuse.

I was surprised to discover that Pauline was such a fluent speaker of both Yup'ik and English, because many elders in Alaska learned only limited English while attending Bureau of Indian Affairs (BIA) day schools for five or six years. According to her granddaughter, Dora, she became fluent in English because of her interaction with the Drebert missionary family while serving as their babysitter in the 1920s. The Moravians were one of the few religious groups in Alaska that made an effort to learn and to use the

Native language of the people in their region, though English remained their everyday language. In the late 1890s, several Moravian missionaries, assisted by faculty of the Moravian College in Pennsylvania, learned basic Yup'ik grammar, and there have been several Moravian missionaries since who have learned to speak at least some Yup'ik.

The Moravian church has played a central role in the history of Quinhagak, and it continues to be central in the personal lives of many community members today. A new Moravian church, built in 1987, is a prominent physical feature in the community. Three services are held each Sunday (a morning service in Yup'ik, Sunday School for children, and an evening service with songs in English), and others are held during the week. The New Testament, written in the old Yup'ik orthography by Moravian missionaries, and the Passion Week Manual hymns and liturgies are still used in the Moravian church in Quinhagak today. Although Pauline is no longer able to go to church on a regular basis, it is evident that its presence in the community since 1893 has helped to shape her values and beliefs and those of some of her extended family members.

Most of Pauline's children and grandchildren live in Quinhagak and find employment in agencies and services that provide the infrastructure in nearly all villages in rural Alaska: K-12 school, IRA tribal office, city office, post office, general store, small clinic managed by local health aides, national guard armory, power plant, washeteria, bingo hall, Head Start program, water and sewer tank services, trash collection, gas delivery, village safety offices, seasonal construction jobs, and commercial fishing.

At the village level there is both a state municipal government entity—the City of Quinhagak (classified as a second-class city by the state because of the size of its population) with an elected mayor, and the Native Village of Kwinhagak, which is a federally recognized tribe and operates under an Indian Reorganization Act (IRA) Tribal Council. Kwinhagak is the traditional spelling of Quinhagak. In addition, all Yup'ik people in Quinhagak help to make decisions as shareholders in their for-profit regional Native Corporation, Calista, and as voting members in the nonprofit regional Association of Village Council Presidents.

In the past few years, Quinhagak has sought to merge the city and tribal governments, so that they might work more closely together. In 1996, it became the first

tribal unit in the State of Alaska to assume responsibility for administering all municipal funds, programs, and services for the City of Quinhagak under a historic Memorandum of Agreement. Proposals have been successfully negotiated with BIA, IHS (and the state of Alaska) to transfer management of a range of services to the IRA Council.

The IRA Council now oversees the community health clinic, road improvement, and manages construction of water and sewer facilities. It also has oversight responsibility for the village public safety officer, and it manages gaming operations (i.e. bingo). It received a three-year grant to develop a traditional natural resources management program. Today the IRA Tribal Council has 11 full-time department heads and 40 full or part-time employees with an additional 10 summer employees. It also has an up-to-date accounting system and a successful record in procurement of grants.

State officials and other rural villages are carefully monitoring the changes in Quinhagak because of the possible statewide implications. According to John Shively, the Alaska commissioner of natural resources, agreements such as those now in place in Quinhagak "might demonstrate how the state can work with tribes while retaining the ultimate authority for both setting the rules and overseeing how they're enforced" (Kizzia, 1998).

An example of the complexity of the often-conflicting goals and laws of tribal, state, and federal agencies that have evolved since Pauline was born was evident in the summer of , when a public controversy erupted regarding the region's bountiful and well-known Kanektok River, which attracts sport fisherman from all over the world who come to the area with large-scale guiding operations that do not hire or buy locally. The yet-unresolved issues have been part of a media debate during the past year as shown in this article from the *Tundra Drums* newspaper:

> The Kanektok River, internationally known for trophy sport fishing, is the site of a brewing conflict between the village of Quinhagak and recreational users from Bethel, Anchorage and the Lower 48. On one side are village residents who have depended on the river for centuries for their subsistence needs. On the other side are sport fishermen who come for a piece of some of the best salmon fishing in the world.
>
> "We have a tribal code and are trying to enforce it," said Anthony Caole, tribal administrator for the village. "We always have trouble on the state-owned gravel bars." The trouble, Caole said, is that transient campers are exceeding their

three-day camping limits, importing alcohol into the area and creating unsanitary conditions for the village by depositing human waste in the river. "People are defecating on the gravel bars," said Caole. "And during high water in August it washes downstream to the village. We have documented the presence of human fecal matter in the water. People are getting sick."

In response to the problem, the village has begun patrolling the river with "river rangers"—residents who so far have no official jurisdiction over the gravel bars customarily used as camp sites by out-of-town fishermen. But the village is asking the state to officially give them authority along the river.

"We are seeking to be delegated the enforcement of alcohol, trespassing, sanitation and the three-day camping limit," Caole said.

The situation on the Kanektok is complex and is representative of the statewide conflict between subsistence, commercial and recreational users: How to allow for equal access to state resources while at the same time respecting the rights of Natives who have survived on the land for centuries? . . . It is unclear whether there is legal precedent to allow the state to delegate these enforcement activities to a municipality. The legal issues have been referred to the state Department of Law for review.

"A contract with the state is a step in the right direction," Caole said. "It will build our credibility as a tribal government. We are praying they can come together before the summer." (Horner, 1998)

Quinhagak is one of a growing number of Native communities in Alaska fighting for subsistence and sovereignty rights this year. In Anchorage, in what was described as the "biggest political demonstration the city has ever seen," 4,000 people turned out for a rally on behalf of Native rights in May. Under the theme "Alaska Tribes—Standing Our Ground," people protested a variety of recent "assaults" on rural communities and Native government. Marchers' concerns ranged from subsistence and tribal rights to state budget cuts affecting rural communities (Kizzia, Manning, & Porco, 1998).

Schooling in Quinhagak

A brief description of Pauline's schooling experiences and those of her children, grandchildren, and great-grandchildren provide a historical snapshot of formal education in Quinhagak. The family's stories illustrate many of the ongoing tensions between local and distant control of institutions impacting the community.

There has been a public elementary school in Quinhagak since 1903, but many people, like Pauline, were not able to complete more than a few years of schooling

because of family responsibilities or because there were no local schooling opportunities beyond sixth grade. The first teachers in the Quinhagak School were associated with either the Moravian Church (under a contract arrangement with the United States government) or with the Bureau of Indian Affairs (BIA) teachers. Like most villages in the Bethel region, Quinhagak's school was managed by the BIA until the extensive and far-reaching decentralization of Alaska's rural schools by the state legislature in 1976. Following the decentralization, Quinhagak became formally associated with the Lower Kuskokwim School District (LKSD) in 1980—the largest of the 24 newly-established rural school districts in Alaska, officially known as Rural Education Attendance Areas or REAA's (Appendix A).

It is evident that each subsequent generation in Pauline's family has had expanded opportunities for schooling. All of her children had local schooling opportunities available that allowed them to complete the eighth grade. This same generation, however, had to travel away from home (usually to Mt. Edgecumbe, a boarding school in southeast Alaska, or to other BIA boarding schools in Oregon or Oklahoma) in order to continue their education. Dora's father, Robert, born in 1931, was able to receive additional postsecondary education in Bethel through a special bilingual training program offered through the University of Alaska. He studied Yup'ik orthography, and with this training was able to teach Yup'ik in the first bilingual program in the elementary school in Quinhagak in the early 1970s.

Dora, a member of the next generation (i.e. Pauline's grandchildren), completed kindergarten through eighth grade in Quinhagak and remembers that in the mid 1970s, students were allowed to do new kinds of school activities such as have a student council, be cheerleaders, and raise money for a class trip to Anchorage. Since there was no high school in Quinhagak, Dora, like her father, left home at 15 to go to Mt. Edgecumbe High School in Sitka, Alaska (over 1,000 miles away from home). After one semester at Edgecumbe she transferred to Bethel Regional High School in order to attend high school with her older brother. During her junior year she was able to participate in a high-school exchange program in which she traveled to Mexico with a small group of students and a teacher from Bethel and attended school there. She came back to Bethel to complete her senior year and then returned to Quinhagak to work with the Title I program and assisted

students in a school resource room. Dora entered college at Sheldon Jackson College in Sitka, Alaska where she received an associate degree in elementary education. She returned to Quinhagak where she was able to continue her education by taking classes through UAF's field-delivered Cross-Cultural Education Development Program (X-CED). Through a Career Ladder Program initiated by the Lower Kuskokwim School District in 1989, Dora was provided funding that allowed her to move to Fairbanks with her family to study full time and finish her degree and certification requirements in 1991. She was the first in her grandmother's family to graduate from college.

Dora is an elementary teacher in Quinhagak and in her classroom—just as all the kindergarten through fourth-grade classrooms—the language of instruction is Yup'ik. She is now working toward her master's degree and doing research in areas related to Yup'ik curriculum, instruction, and bilingual education. She is able to participate in graduate-level classes through University of Alaska Fairbanks audio conferences, and she is assisting with teacher preparation programs for Alaska Native students in rural areas.

Pauline's grandchildren who were born after 1963 have been able to attend high school in Quinhagak, as a result of a State of Alaska legal settlement in 1976 that provided for high schools in all rural communities in Alaska. They have all had the opportunity to learn some Yup'ik during elementary school. Dora's sister, Mary Church, was born in 1964, and she was taught some reading and writing in Yup'ik through what was referred to as the Primary Eskimo Program. Her teachers were local people who had some bilingual training but who did not have college degrees. Like Dora, she initially attended high school at the Bethel Regional High School and stayed at a dormitory with dorm parents. As soon as the first high school was completed in Quinhagak, she returned home to finish her high-school education and was one of the first people to graduate from the high school in her village. She now works with the Head Start Program.

One of Pauline's great-granddaughters, Dora's daughter, Gwen, was born in 1987, and with the exception of a year of school in Fairbanks while her parents were attending the university, her education since kindergarten has been in Yup'ik by Yup'ik teachers in Quinhagak. Her older sister, Deanna, born in 1984, has not always had the opportunity to study with Yup'ik teachers, but she too is equally fluent in Yup'ik and English. As a high-school freshman, she now serves as a student representative to the local school

advisory board. In a 1998 Anchorage newspaper article, Deanna is quoted as saying that she praises:

> "the way the curriculum [at Quinhagak] fits the home life and cultural expectations of Native students . . . . The school's excellent computer lab connects her to the world, but at the same time . . . we're able to learn Yup'ik lifeways, sewing and crafts. And I can speak my language." She said that the cultural benefits she gets from going to school in the same village where her grandparents live make up for missing out on the perks of big cities. (Dunham, 1998)

Deanna's and Gwen's younger brother, Lonny, participates in the Quinhagak Head Start Program where Yup'ik is increasingly being used as the language of interaction.

When Pauline was a student in elementary school in the 1920s, "students were free to talk to their friends in Yup'ik, but when they talked to the teacher they had to talk in the limited amount of English they had." When the next two generations were in school, however, all instruction was done only in English, and students were not allowed to even use their Yup'ik language. It was not until the 1970s, with the passage of both federal and state bilingual legislation, that there was any sustained effort to provide bilingual instruction in, or about, the Yup'ik language, despite the fact that all students in communities like Quinhagak came to school speaking only Yup'ik. Today there is Yup'ik instruction available for all students who want it in Quinhagak, and nearly 95% of the elementary students in this community are taught in the traditional language of their family and community.

Like Pauline, most people in Quinhagak are lifelong residents. They have many immediate and extended family members living in the community, and every family has relatives buried in the village cemetery. In other words, Quinhagak has been, and is, home for the large majority of its residents—and for the first time in the history of education in this community, Quinhagak is also home for almost half of the faculty at Kuinerrarmiut Elitnaurviat School.

The AOTE Process In Quinhagak:
Documenting and Understanding School Reform

The historical factors that helped to shape the social, political, and educational context of Quinhagak continue to have a very direct influence on life in the community today. For nearly 60 years the modus operandi of federal and state educational systems was to ignore the history, culture, and language of Alaska Native people and build what some have referred to as an "iron curtain" between school and community. As is evident in this and the following sections of the case study, many of the current efforts toward school reform in Quinhagak are focused on finding ways to link school and community values and priorities. These efforts are beginning to occur in multiple forms and in ways that many other villages in Alaska would like to emulate. However, with such a long tradition of separation, it is evident that the route to genuine collaboration between school and community will continue to require the kind of hard work, respect, cooperation, and commitment that now appears to be occurring in Quinhagak, as described and documented in the following sections.

During our first statewide Alaska Onward to Excellence case study meeting, one of the tasks of each team was to develop a map of school reform efforts for our site. Working with large sheets of paper we began to document how the schooling process in Quinhagak was different now than a few years ago. In addition to simply listing changes that had occurred, we began to draw lines between our boxes and circles in an attempt to determine both connections between programs and cause-and-effect relationships. We all became challenged by our effort to better understand what had prompted some types of reform in Quinhagak and not others—and more importantly, why were some of the reforms still alive and well while others seemed to have evaporated within less than a year. Our large sheet of paper soon became too small to include all of the dotted lines and arrows we needed to include the many different variables that had been directly and indirectly instrumental in shaping school reform efforts in Quinhagak.

This mapping exercise was an excellent way for our team to begin its work together. The activity helped confirm that (a) our efforts as a team were important and necessary for documenting and understanding because we each brought different

perspectives and areas of expertise; (b) any serious efforts to deliberately and carefully document and better understand school reform in communities in rural Alaska would require an extended period of time; and (c) an open-ended approach that allowed for unanticipated events was necessary if we were going to attempt to accurately document and try to understand a dynamic and complex social system like a K–12 school and community.

When we began our case study two years ago, we did not fathom how many "far away" events already had and would continue to exert such a strong influence on what happened in the school and community of Quinhagak. I will briefly review some of the political events that have occurred in just the time since this study began early in 1997.

The landmark 1997 decision by the United States Supreme Court against the Alaska Native village of Venetie's efforts to govern itself had repercussions for all rural Alaska villages, including Quinhagak, that are currently negotiating increased self-governance authority. The federal and state government's continued impasse over implementing rural preference for hunting and fishing and other related subsistence issues has resulted in increased polarization within the state—frequently on the basis of rural vs. urban or Native vs. non-Native. The state and federal controversy surrounding fishing and hunting rights is at the heart of the current sport fishing dispute between Quinhagak and the state of Alaska and has helped to shape the governor's recent decision to "not delegate police authority over sport fishing tourists to the tribal government of Quinhagak," despite the fact that "enforcement by tribal police would provide a low-cost way of extending the state's authority," village leaders said (Fairbanks Daily News-Miner, 1998, p. A-5).

Convictions of conservative Republican members of the 1997 and 1998 Alaska legislatures—convictions that support English-only movements, limited or no bilingual education, and education funding formulas that jeopardize quality education for low-income rural children—were buoyed by legislative actions in other parts of the United States. Legislation that imposed a new funding formula for Alaska's schools led to severe divisiveness and mistrust among many in the state. Much of the original legislation was perceived as racist, and the State Board of Education, in an unusually strong motion opposing passage of the funding bill, included as one of its "whereas" statements that "the impact of the funding cuts which will result from enactment of this legislation is

racially biased and may violate constitutional rights to equal protection of the laws" (Resolution passed and approved by the State Board of Education, Juneau, Alaska, March 28, 1998).

The public debate and chasm regarding rural versus urban issues escalated sharply in the spring of 1998, and on May 3rd the headlines in the state's largest newspaper read "Urban-Rural Divide Widens in Juneau."

> Urban and rural differences, inevitably tinged in Alaska by racial politics and charges of intolerance, have never been so sharp in Juneau, according to many longtime legislators. "In my 18 years, this is the worst I've seen it, " said Senator Al Adams, D-Kotzebue. (Kizzia, 5/3/1998)

The legislative actions led to the staging of a statewide "Standing Our Ground" rally to convey to legislators public concern for the consequences of their proposed regulations and laws before the session ended. Rural interest in the rally was high, and shortly after the Anchorage rally concluded, high-school students in Quinhagak checked the Internet for news of the march and stood around one another as they read about the statements of a Yup'ik woman from a village not far from theirs. Martha Foster, who came from her village of Twin Hills to march through Anchorage in a pink *qaspaq* and skin boots, told other marchers, "It's about time that we showed them we need to keep our language and our culture." Her statement, along with the observation made by Yup'ik tribal administrator Willie Kasayulie that "our wars today are fought in the courts and the legislature halls and we need to be united," were well understood by Quinhagak high-school students, who had previously talked about these issues in their classes and had written letters to protest 1998 legislative actions that would have had immediate and severe negative implications for their school and community (Kizzia, 1998).

At the same time that the Alaska legislature was advocating shifts in funding from rural to urban schools and legislating passage of a requirement that high-school graduation be aligned with passing scores on a qualifying exam by the year 2002, the Alaska Department of Education was working hard to move forward on its more comprehensive standards-based reform plan for improving accountability, educational opportunity, and student learning in Alaska. Its plan, called the Alaska Quality Schools Initiative, is a four-pronged approach to system-wide change that includes new standards

for all students, teachers, administrators, and schools and calls for increased opportunities for community and parent involvement. During the final moments of the 1998 Alaska Legislative session, a compromise was reached in which basic funding for rural schools was restored and money was appropriated to begin the development of a K–12 cumulative assessment plan that will be closely aligned with Alaska's standards. Although the 11th-hour bill provided at least level funding for all except one rural district, it includes a provision that reduces the amount of money several rural districts will be allowed to gain on the basis of future enrollment growth. The impact of the changes directed by the Alaska Department of Education's reform initiatives are already helping to shape a wide variety of educational decisions in Quinhagak.

Other current statewide reform efforts that complement the Quality Schools Initiative are the National Science Foundation's Alaska Rural Systemic Initiative and the Annenberg Foundation's Alaska Rural Challenge Grant. Both initiatives are statewide, systemic reform efforts that are built on integrating Alaska Native ways of knowing and teaching into the school systems (Appendix B). In addition to the development of culturally appropriate pedagogy, curriculum, and resources, the grants have supported Alaska Native educators in their development of a set of "Alaska Standards for Culturally Responsive Schools" that complement the state's student, teacher, and school standards. These efforts are occurring statewide through a collaborative effort among the Alaska Federation of Natives (AFN), the University of Alaska, the Alaska Department of Education, many rural school districts, and the various associations of Alaska Native educators (Appendix C).

While both rural and urban schools experience ongoing and continuous change at the local and district level (as a result of new administrators, teacher turnover, textbook and curriculum changes, bond issues, etc.), the effects of changes are often far more immediate and consequential in Alaska's small rural communities. The deaths of two of Kuinerrarmiut Elitnaurviat's staff this year and of two elders who regularly participated in school events, the threat of losing teachers and aides due to proposed state budget cuts, and even the increased public attention generated by media coverage of the controversial tribal and state dispute over fishing rights in the Kanektok River are events that would be challenging in a community of any size. In a small rural community such as Quinhagak,

where nearly everyone is related in some way to nearly everyone else and where the pool of people who are able to assume responsibilities in times of crisis and change is limited, the personal and community effects can be deep—and healing time can be lengthy.

There is no option in small rural communities like Quinhagak for community members to disassociate, to opt out, to compartmentalize themselves and decide that they will respond to issues only on the basis of their role as a certified teacher in the school *or* their role as a parent of a high-school student *or* their role as a voting member of the IRA traditional council *or* their role as a relative of a Quinhagak river ranger patrolling the Kanektok River. Although outsiders typically think of and refer to "the school" and "the community" and "the tribal government" as separate entities, in Quinhagak they are in fact all closely intertwined (even though a flow chart might not show them as directly related) because the *people* who manage and make decisions about and within them frequently share responsibilities across all of them. With 550 people in 125 households in Quinhagak and nearly 50 adults employed by the school and 140 students enrolled in the school, every family is directly connected to the school and to almost all community associations in some way. Efforts to keep community and school issues separate are artificial, and the large majority of Quinhagak people who arrive for work at Kuinerrarmiut Elitnaurviat do not have the option to simply pack their thoughts about subsistence, sport fishermen, or the IRA tribal council in a bag and leave it on their snowmachine as they enter the school each morning.

The reform efforts in Quinhagak that our team documented in the mapping activity at the beginning of our project show clearly that most changes in the Quinhagak school have been attempts to recognize and integrate what is important and valued in the life of the community with the teaching and learning that occurs in school (that is, use what children already know and are interested in as a foundation for teaching reading, writing, math, science, social studies, art, etc.). Connecting school and community has been a primary goal of the AOTE project that began in the fall of 1995.

In the fall of 1995, representatives from several communities in the Lower Kuskokwim School District participated in the initial training of community members for leadership roles in Alaska Onward to Excellence. Quinhagak was one of the first sites to participate, and it has been one of the few places where there has been sustained involvement in AOTE over the past four years. Some of the most consequential AOTE activities in Quinhagak have been the community-wide meetings and the Leadership Team meetings. During the first two years, the primary goal of these meetings was to develop an AOTE Action Plan with an identified student learning goal. The priority since then has been to determine how to best implement the plan and how to assess the identified goal.

The Lower Kuskokwim School District (LKSD) has given its full support to the AOTE improvement process. The rationale for this decision is described in its 1996–1997 Report Card (Appendix D):

> [The AOTE] process involves the entire community at the village level in determining the knowledge and skills students will need to succeed, determining and developing action plans to meet those goals and implementing those plans. Through this process the communities and schools are building partnerships so that the educational system can prepare our children to survive and prosper in two worlds. (Lower Kuskokwim School District, 1998)

In April of 1998, the LKSD School Board adopted the district level AOTE Student Learning Goals, which state that "cooperatively and individually students will:

1. demonstrate effective communication;
2. demonstrate civic and personal responsibility;
3. value culture, environment, self, and others;
4. be problem solvers in a changing environment; and
5. learn and understand Yup'ik/Cup'ig culture, traditions, beliefs and ways of knowing.

The following is the AOTE plan that was developed and agreed to by people in Quinhagak in 1996.

Quinhagak AOTE Plan

A. Values/Beliefs

1. Every person deserves respect.
2. Every person must take responsibility for his or her choices and actions.
3. Every person deserves meaningful work and responsibility.
4. Every student has the right to a quality education, taking into account his/her qualities, abilities, and choices.
5. Learning by observation is a lifelong process.
6. The parent is the child's first important educator.
7. Parental involvement and consistent discipline are essential to maximize student potential.
8. Children learn best when they are taught concepts using prior knowledge.
9. Love, patience, and a positive attitude are important in all aspects of learning and being a good person.
10. School/community/individual interaction and cooperation is essential to a quality education.

B. Mission Statement

Quinhagak is a strong Yup'ik village where individuals, parents, and community are vital. The mission of Kuinerrarmiut Elitnaurviat is to educate people based on the positive traditional values and cultural knowledge of the village. The school will develop students who are self-motivated, who can help improve their chosen communities, and who are self sufficient.

C. One Student Learning Goal for Improvement

1. Communicate more effectively in Yup'ik.

Following the mapping activities and team meeting at the beginning of the project, the Quinhagak team developed two questions that have helped to guide our case study:

1. Do parents and other community members have more voice, more involvement, and more control in decisions related to the schooling of students in Quinhagak than they had in the past?
2. Does the AOTE student goal of communicating more effectively in Yup'ik—accomplished in part through the use of Yup'ik as the language of instruction in elementary school—contribute to students' ability to increase their academic achievement in all areas?

The following sections provide information that has helped us to respond to these questions.

Focusing in on Kuinerrarmiut Elitnaurviat

As one enters the front door of the Kuinerrarmiut Elitnaurviat, the sights and sounds make it immediately evident that this is not a school in rural Alabama or downtown Anchorage. A large banner high on the wall tells people *Ikayuqluta Elitnaulta* (Let's Learn Together), and a centrally located bulletin board has a wide variety of written materials—some in Yup'ik and some in English. A display of photos of teachers and other staff members in the school provides evidence that the large majority of people who work in this school are Yup'ik people from the community. Everyone—students and staff—knows one another well, and as in nearly all schools in rural Alaska, students refer to adults in the school, except the principal, by their first names.

The hub and administrative center of the school is a set of two small connected offices for the principal and the school secretary, located in a central position between the two wings of the school. The K–8 wing is a hall with several classrooms and the school's library, and the high-school wing has two larger rooms where most high-school classes are held, the gymnasium that also serves as the school's cafeteria and community meeting place, and a small room used for an additional elementary class.

The school's organization is reflected in the distribution of the 140 students in the school. With the K–8 enrollment at about 120 students, there are not enough students to qualify for a single class at each grade level except in kindergarten—and the size of the kindergarten class has increased steadily over the past few years. Enrollments in the 1997—98 school year were: K = 15, 1st/2nd = 13/15, 3rd/4th = 9/10, 5th/6th = 15/8; 7th/8th = 11/12 and 9th–12th = 21. All classrooms are severely overcrowded, with some rooms stacked nearly to the ceiling with supplies. Large windows along the wall of each room help to alleviate the feeling of the crowded conditions. Each classroom has a full-time Yup'ik-speaking teacher aide from the community, and several of the aides have completed college-level coursework.

The principal, John Mark, is a lifelong member of the Quinhagak community, whose grandfather, James Fox (currently 85), completed six years of schooling in the first BIA school and then worked as the maintenance man and custodian in the second BIA school that served the community from 1931 until the present facility was built in 1979.

"Mr. Mark's" responsibilities as principal in Quinhagak are more varied than those of administrators in urban areas, and it is a rare occasion when one sees him alone in his office. He often begins his day by spending time in the gym visiting with students who have come early to play basketball, and during the rest of the day he hosts a steady flow of students, staff, and community members in the school offices where the usual language of interaction is Yup'ik.

The school secretary's responsibilities include all of the usual ones (filing reports to district and state offices, maintaining records, collecting lunch money, preparing the school's daily bulletin, keeping financial spreadsheets) in addition to some that are specific to small rural areas, such as monitoring the weather and flight schedules of the small planes for staff, students, and visitors who are on their way in or out of Quinhagak, arranging for mattresses or cots to be moved into classrooms for visitors who are staying in the school, monitoring and relaying information on the VHF radio that is on all the time in the school office (and in most homes in the community) and that allows for quick and easy communication throughout the community.

Kuinerrarmiut Elitnaurviat's *Daily Bulletin* serves as an information source for students and staff, and because it is faxed to the IRA tribal offices, the clinic, and the store, it also serves to keep community members notified on school events. In some instances, it notifies the school population of community events. The bulletin reminds the community that daily school attendance is important. Certainly no student in Quinhagak can conceal their reason for missing school without a great deal of creativity, because the bulletin publicly reports any absence and the reason for it. (LKSD also prepares a daily news bulletin that is sent by e-mail to each site in the district.)

The school year in Quinhagak begins early in August and ends early in May to correspond as closely as possible to the community's season for subsistence activities. Each site in the Lower Kuskokwim School District can determine its own beginning and ending date. The district's initial in-service days are held in early August in Bethel for new teachers and on-site for returning teachers.

The first section of each day's early morning one-page school bulletin lists the names of all students and staff who are not in school *and* the reason for their absence or

tardiness. Some of the reasons that are listed after each person's name include the following:

- excused
- may be in later/excused
- home/unexcused
- hunting/excused
- taking child to Bethel
- no baby-sitter
- baby-sitter problems
- Bethel/appointment
- clinic/sick
- fishing
- berry picking
- upriver
- Slaviq [Russian Orthodox Christmas Holiday]
- name of village where student is (e.g. Togiak, Kong)
- may have gone to Kwethluk
- transferred to Oscarville
- career trip
- dropped (missed 10 days)
- suspended

Other categories in each day's bulletin include the lunch menu (tuna on pilot bread with soup, baked chicken with mashed potatoes, burritos, etc.) with a reminder that orders must be in to the office by 10:15 along with money ($5.00 per meal for visitors). Most students receive a hot lunch at a free or reduced price because they qualify for federal programs. Occasionally, other items are included: "Today's lunch item is Pizza. We also will have green salad and there are bananas for breakfast while they last."

The item on the *Daily Bulletin* that follows the lunch menu is the "Yup'ik Thought for the Day," in Yup'ik, and some examples are listed below. (The Yup'ik alphabet is comprised of the following 18 letters: ACEGIKLMNPQRSTUVWY.)

- *Ikayuquratuukut!* Teamwork—We've got it!
- *Quyatekiu aqaintellren unuamek . . . quyatekaput!* Be proud of what you accomplish today . . . we are!
- *Qenrutevnek tamarikuvet, yuaryaqunaku.* When you lose your temper, don't look for it.
- *Ikayucetuulit angayuqat ayuqaitut.* Involved parents make a real difference.

Other items in the *Daily Bulletin* include all school news and some information about relevant community functions. In addition to all of the typical types of school announcements (e.g., early release times, assemblies, scheduling for sports), the following are examples of items that are more specific to Quinhagak and to small schools in rural contexts.

- "All of the elementary students are here today excepting two children who are sick. Keep up the good work, students."
- "Note of caution: The ice is thin on the river due to the warming weather—students should stay away from the river. Also, there have been some small children playing at the dump. This is a hazardous place due to broken metal and other materials and students should not be playing at the dump."
- "Birthday wishes for X and X. Happy Birthday to both of you. Be sure to come and see Mr. Mark after school."
- "Two plane loads of students will be leaving around 12:00 p.m. for the Alaska Moravian Youth conference. Please remain in your classes until we know the planes are arriving. Students will be marked excused for this conference."
- "____ is due in this morning, however, it is foggy and the planes may be delayed."
- "The welcome back dance will not be held this Friday due to pending funeral arrangements. . . the funeral will most likely be on Saturday."
- "The photographer is coming on Oct. 16 on ERA. He will set up either in the library or Music Room. He will do pictures of Elders, families, and preschoolers. He will do school children on Oct 17 during the school day."
- "The hearing man will be coming for hearing screening this morning."
- "Today is election day for the Advisory School Board, City Council, and IRA elections. The polls are open at the Community Center. Please get out and vote."

- "Saturday is Alaska Day so everyone should wear their *qaspeq* on Friday."
- "The AOTE potlatch will be this Sunday at 4:00. This will be a memorial potlatch to celebrate Polly Henry and her outstanding contribution to our community and school. Food may be brought to the school between 3:00 and 4:00 p.m."
- "The Moravian Young People are having a cake walk/bake sale in the gym today from 4:00 to 6:00 PM. Please come and support the Alaska Moravian Youth trip.
- "The potlatch is scheduled for this coming Sunday from 4–6. We will be passing out AOTE cups to all parents attending. Owen Lewis from Kwigillingok will be coming to be our guest speaker. All students are encouraged to attend with their parents and grandparents. Everyone attending should bring a dish or some food item to share."
- "There will be a AOTE leadership/parent committee/parent meeting today at 4:00 in room 101A to discuss the draft discipline policy. Door prizes will be given and refreshments will be served. All are encouraged to attend."
- "_____ is getting married on Saturday. Let's all wish ____ a wonderful marriage."

While most communities in the United States have separate facilities for elementary, middle, and high-school students, the majority of schools in small rural Alaska communities have just one facility. Quinhagak, like other schools with a relatively small K–12 enrollment and an older facility bursting at the seams, is always looking for creative ways to accommodate the interests and needs of students ranging in age from 5 to 20 in addition to those of staff, parents, and visitors. One way to accommodate such a range of interests and needs has been to organize school-wide activities that are appropriate for K–12 students of all ages: assemblies that recognize student achievements, assemblies with guest speakers who have messages appropriate for K–12, or outings/field trips that appeal to all students, such as the annual River Day in the spring when everyone goes out on the Kanektok to enjoy a day of fishing and picnicking (along with contests for largest and smallest fish caught). School graduation ceremonies celebrate not only the high-school seniors, but also the movement upward for eighth graders and kindergartners. This year's ceremony was held in the gym—a room ready for a community-wide celebration with decorations from the prom still in place. As elders, parents, aunts, uncles, and preschool children joined the K–12 students and staff in the middle of the afternoon (with cameras and video cameras in place), the guest speaker

from Bethel, the school principal, and a local school board member demonstrated their respect for community members by conducting nearly the entire graduation ceremony in Yup'ik.

The Kindergarten to Eighth-Grade Wing

As one walks into the K–8 wing of Kuinerrarmiut Elitnaurviat, the bulletin boards with student work provide evidence that the language of instruction in kindergarten through fourth grade is Yup'ik. Students' writing in Yup'ik is displayed, ranging from genealogy charts assembled by students in the upper grades to drawings by kindergarten children with Yup'ik descriptions. Photos on the walls are those of elders in the community and colorful posters produced by the Lower Kuskokwim School District that promote Yup'ik values and beliefs. The language of interaction in the elementary wing is both Yup'ik and English, with more Yup'ik than English.

The school library, a two-level room, has more than 6,000 books appropriate for K–12 students and subscriptions to a variety of magazines. In a prominent location downstairs there is a section entitled "Alaska and Yup'ik Collection" and a section that houses nearly every book that has been published in the Yup'ik language. There are large paintings on the walls with scenes of Quinhagak and the surrounding area. A full-time aide manages the library, and in 1998 she was in the process of coding all of the books so that they could be checked out with an electronic check-out system.

The elementary wing includes a small room that serves as the elementary computer lab with nine computers, and teachers can arrange to use this facility with groups of their students. Each of the four first through eighth-grade classrooms also has its own computers (from two to seven Macintoshes in each room), and several of these were wired this year for Internet and e-mail use. The computer room also serves as the office of the English Language Leader (ELL) and as the filing storeroom for all of the school's assessment records and student portfolios. All teachers have a computer on their desk in their classroom for personal use, and they communicate with one another and with others in the Lower Kuskokwim District through a region-wide communication program.

The day's schedule for students includes 10 minutes for a breakfast break about one hour after they arrive. Food is prepared in each classroom by the teacher and the aide, except for hot breakfasts, which are served twice weekly. People from the community are hired to prepare a hot lunch at school, and it is served in the gym. Each morning, teachers provide students with the lunch menu from the *Daily Bulletin* and then students decide whether or not they will stay for lunch. Since no one in Quinhagak lives far from the school, there is time during the 30-minute lunch period to go home. (Some students also deliver school hot lunches to their grandparent's home during the lunch period, with funding from a special project.) At the end of the school day some adults come into the halls to collect younger children, grandchildren, nieces, or nephews—sometimes to walk home with them, or if the weather is bad to provide them with a ride home on the family's snowmachine or four-wheeler.

School Personnel

In the 1997–98 school year, all students in first through sixth grades were taught by a Yup'ik-speaking, college graduate certified teacher. The kindergarten teacher is an "associate teacher"—a teacher with college credits but not yet enough to quality for a degree or certificate. The school is currently attempting to hire a degreed and certified teacher for this position for the coming year but, as in many Lower Kuskokwim District sites, the severe shortage of Yup'ik-speaking certified teachers has caused the district to allow for the hiring of associate teachers at the kindergarten level. In the next school year, two of the current Yup'ik teachers will not be in the Quinhagak school (one will serve as an Itinerant Literacy Leader—an "ILL"—for the district and one will be on leave with her husband who will attend graduate school out of state). The 5th/6th grade class will be taught by a newly hired non-Yup'ik speaking teacher (Appendix E).

Elementary and Middle School Curriculum

The Lower Kuskokwim School District is the only district in the state that has provided a strong and consistent level of support to each of its 23 communities (with 27

schools) that have chosen to provide bilingual instruction in the school in the language of the region (Appendix F). Several of the LKSD sites provide instruction in Yup'ik through the first or second grade, but only a few communities have made the decision to continue with Yup'ik as the language of instruction through the fourth grade. The district provides in-service training for teachers and teacher aides, and through its summer institutes has supported Yup'ik educators in the preparation and production of many curriculum materials in the Yup'ik language, written and illustrated by Alaska Native educators.

All children receive daily instruction in English by the school's English Language Leader (the "ELL")—a position in nearly all of the schools in the Lower Kuskokwim District. The amount of time spent by the ELL teacher in each classroom increases with each grade level and the focus shifts from oral to written English as the students get older. The opposite pattern then exists as students progress to the 5th through 8th grade, where English is the language of instruction—i.e., a Yup'ik-speaking associate teacher (the "YLL") provides oral and written instruction in the Yup'ik language each day. The amount of time spent with the ELL at each level during the 1997–98 school year was:

1st Grade	30 minutes
2nd Grade	1 hour
3rd Grade	1 hour
4th Grade	45 minutes
5th Grade	30 minutes because additional time in English occurs during regular instruction time in science and math

By the time students are in the 3rd/4th grade they appear to move easily between oral Yup'ik and English, and they appear able to quickly respond in "correct" English to visitor's questions—even when asked while students are in the midst of Yup'ik conversations with fellow students. Teachers who work with children in the upper grades report that once children become readers in Yup'Ik, the transition to reading in English usually occurs fairly quickly because they have already mastered the decoding process.

Following a concerted effort over the past several years, the Lower Kuskokwim School District has been successful in its effort to produce enough books in the Yup'ik language to meet the needs of students—in the area of reading—through the third-grade level. Many of the books have been written and illustrated by Yup'ik teachers and aides

who work with district personnel during annual summer institutes in Bethel (Appendix G). These original materials are supplemented with "paste-over books"—i.e., books in which Yup'ik text is actually pasted over the English text as a literal translation. The books that they have found to be most appropriate for the paste-over process are those that have been prepared for Native children in the Northwest Territories of Canada, because the illustrations and the story content is so familiar to children in the Lower Kuskokwim area. The district, of course, must get permission and approval to translate and actually make the paste-overs.

The math series that is used in LKSD is Saxon Math, and this set of textbooks has been translated into Yup'ik for kindergarten through third grade. However, Yup'ik teachers point out that this is simply an English-language math program that has been translated into Yup'ik—it is *not* a Yup'ik math program, and several have stated that they feel that a genuine Yup'ik math curriculum would be a real asset. Everyone in the school and district recognizes that it is a continuing challenge to keep up with the need for quality Yup'ik materials.

Like many districts in the United States and Alaska, the Lower Kuskokwim District has made a strong commitment to increase student competencies in reading and writing over the next three years. During the 1997–98 school year, the district reviewed a variety of reading/literacy programs, sponsored a two-day in-service program for teachers and aides, and sent several representatives to the National Reading Association annual meeting. Before the end of the school year, LKSD had modified the design of its literacy approach to take into account what had been learned during the year.

The new comprehensive reading/literacy approach incorporates many of the features of the previous program and is built upon the belief that a balanced literacy program that integrates a wide variety of practices and ongoing assessments is the most appropriate choice for children in the Lower Kuskokwim District who are striving for proficiency in both Yup'ik and English literacy. Some of the main features in the new program include reading aloud, shared reading, guided reading, independent reading, shared writing, interactive writing, guided writing or writing workshop, independent writing, and language opportunities to respond critically and thoughtfully. During the 1998–99 school year, the district will support four new itinerant positions in its effort to

provide increased in-service literacy training and mentoring for teachers in the district's 27 schools.

As one of the pioneers in the state's effort to implement the Writing Process, the Lower Kuskokwim District developed a student literacy assessment portfolio process that is directly related to the state student academic content standards in English and Language Arts. For the past two years, all students in the Quinhagak school, from kindergarten through 12th grade, have been required to prepare individual literacy portfolios. The portfolio requirements vary with the student's age and grade level, but all require evidence of student writing (Appendix H). A group of district-wide teachers and aides has met twice to review and assess randomly selected portfolios from throughout the district. Each student's portfolio is cumulative and all are archived at each school site. At Kuinerrarmiut Elitnaurviat, students' portfolios include work in both Yup'ik and English. Report cards for students in grades kindergarten through fourth grade are printed in the Yup'ik language (Appendix I).

In addition to a significant portion of each day being spent on reading, writing, and math, teachers, of course, are also responsible for all other academic content areas. There are no specialists in small rural schools, so each teacher assumes responsibility for providing art, physical education, and music for their own classes.

A comprehensive and guiding effort to integrate Yup'ik ways of knowing and Yup'ik belief systems across the curriculum and throughout the entire district was initiated through the development of Yup'ik thematic units that cover the entire academic school year. This Yup'ik curriculum grew out of one of the annual Lower Kuskokwim School District Alaska Native educators' conferences held at the old school site of St. Mary's Mission and Boarding School and was based on the thematic units that were developed by the Kasigluk community for Akula School. The intent was to create a curriculum for students to learn knowledge and skills related to Yup'ik values, beliefs, language, and lifestyles. The framework for these units was based on the six seasons that were identified by the elders participating in the conference. This was then used by the Lower Kuskokwim School District curriculum staff with elders and Native teachers to develop 14 theme units, each taking two weeks to complete. The 14 theme units are gathering food, role identity, getting materials ready, animals, weather, clothing, survival

skills, ceremonies, celebration with masks, family/extended family/self, story telling, traditional toys, preparation for spring, and fish camp/spring camps (Appendix J).

Special Education and Discipline Programs

The K–8 wing also includes the room of the special education teacher, whose responsibilities are far more inclusive than those of special education teachers in larger schools. In addition to filling all of the expected special education roles (diagnostic tasks and work with individual and small groups of children with multiple types of special needs ranging from fetal alcohol syndrome to gifted and talented), at Kuinerrarmiut Elitnaurviat in 1997–1998, the special education teacher also had some responsibility for coordinating services and new programs related to school and community responses to disruptive student behavior and the social and emotional needs of students.

Two new programs that related directly to discipline and disruptive behavior were designed and put into place in the 1997–1998 school year. The "Kuinerrarmiut Elitnaurviat Discipline Plan" was drafted in September by a discipline committee that included representatives of the community, staff, and school. The proposed plan was reviewed by the Quinhagak Advisory School Board and then forwarded to school staff who met for a work session to discuss the plan. It was also distributed to and reviewed by students. The Advisory School Board approved the third draft of the discipline policy as a working document, and it was again reviewed and revised in February. The plan is a four-page document that lists 24 types of violations, ranging from sleeping in class to the sale of drugs and alcohol. In each of the 24 categories, the consequences of a first, second, and third offense are described (Appendix K).

Since many of the students with behavior problems were being referred to the special education teacher, the principal asked her to coordinate the design of an alternative program for students in grades three through eight that would complement the schoolwide discipline plan. The new program, known by its initials as the COW or Class of Winner's program, is for "students who consistently interrupt the learning process in their classrooms" (Appendix L). Its mission statement is: "We believe that every student has the right to have a chance to change his/her behavior and that given the opportunity,

students can learn appropriate behaviors in place of inappropriate behaviors." A major focus of this program, and one that is evident throughout the school, is the effort to encourage all students to make good choices through a program called Project Achieve and through a process called "Stop and Think." All school staff—from the kitchen workers to the maintenance people to the school aides—are expected to use the Project Achieve practices with K–12 students. Students who are referred to the COW Program must first be reviewed by a team that includes the principal, teachers, and parents. The student's parent must sign the referral form. The student is placed at one of the four levels in the program and progresses through the levels by making good behavior choices.

The special education teacher, like many teachers in rural schools—especially those in high schools where the enrollment is small—is one who must be comfortable and competent wearing the proverbial many hats. The next hat of this particular teacher is that of coordinator of the supplemental reading improvement program, the Electronic Bookshelf. This is a commercial program that comes with a large number of books that are divided into four levels. Each book has a set of predeveloped questions, computer quizzes, and an administrative computer program to keep track of the number of books read. Points are awarded on the basis of the quiz. The school then awards prizes on the basis of points earned by individual students on a voluntary basis. The goal of the program is to encourage students to read more.

She also coordinates a token economy award system within the school, in which students are awarded tickets for making good choices, i.e., they are "caught doing something good." These tickets can be turned in at the school's Quickstop Store, which offers candy, gum, and soda in addition to other small items that are often donated by teachers or by the student council. The benefits of this policy include making students responsible for their own behavior and sometimes that of others, and they are also learning some lessons about economics and about the advantages and disadvantages of cashing in their tickets whenever the store is open versus saving them for a bigger prize later. In the 1998–1999 school year, the special education teacher will work under the tutelage of the principal in a University of Alaska internship program, supported by the

Lower Kuskokwim School District, that allows teachers to complete their administrative credentials while employed by the district.

The special education room also serves as a hostel or guest room in the evenings for many visitors to Kuinerrarmiut Elitnaurviat. Its large windows that look out onto the village, the room's smaller size, and its proximity to the single student restroom in the elementary wing make it an accommodating and comfortable place to spend the night.

The High-School Wing

Nearly everyone coming into Kuinerrarmiut Elitnaurviat for community activities turns left after entering because in this section of the school is the gymnasium, which serves not only as a location large enough for all school activities for students and staff but also as a central gathering place for several different types of community functions. With folding bleachers, folding tables, a large adjacent kitchen, and a storage area, it provides a location that is flexible enough to be used to feed the student population or to host a community potlatch, basketball events, proms and other dances, or to celebrate graduation.

Near the gym is the school's second student bathroom, and it is equipped with showers that can be used by high-school students, some school staff, and overnight visitors. Since water is in limited supply, it is rationed in the showers and in the sinks. All are operated with a button that provides a small amount of water with each push. A nearby room houses a washing machine and dryer, and this facility too can be used after school and in the evening by teachers who do not live in teacher housing.

Although this wing is primarily for high-school students, it is also home for one small group of elementary students—a multigraded class of children whose parents do not wish to have them taught in the Yup'ik language. In 1997–98, there were 10 students in this group, including two sets of siblings. The student distribution was two in kindergarten, one in first, two in second, three in third, and one each in fourth and fifth. Children are instructed in English, with Yup'ik taught as a second language for approximately one hour each day—oral Yup'ik for K–second grade students and reading and writing in Yup'ik for the older students. However, in the 1998–99 school year the

composition of this English-instruction class will change because it will also serve as a transitional-year classroom for students who have completed fourth grade but who do not yet have the reading and writing skills in English necessary to be successful in the fifth grade (which will be taught in English in 1998–1999). As in several bilingual programs in the United States, this "transitional" year option will be available for those students who need it.

High-school students at Kuinerrarmiut Elitnaurviat are a small group of approximately 20 students who know each other well because nearly all of them have grown up together. They continue to experience this closeness because of the limited space available for high-school programs. The majority of the students' academic classes occur in one large room that is divided by tall bookshelves. In this room students participate in English/language arts, computers/journalism, science, social studies, and math. A second, much smaller room is used for some of their Yup'ik life skills activities and for additional math instruction. A small shop serves as a woodworking area, and a separate small building is used by students who are being served in the COW program and sometimes for students in the alternative high-school program. The large high school classroom is also used for staff meetings, coursework delivered by audio and video conference by the Lower Kuskokwim School District (and additional coursework by audio conference from the University of Alaska Fairbanks Kuskokwim Campus), a supply room for books, and as a lunch room for some of the teachers since there is no staff room in the school.

Secondary Curriculum

Because of the small number of high-school students, coursework is organized to serve students in two groups (rather than four): one group of 9th and 10th graders and one group of 11th and 12th graders. For some types of high-school coursework and activities, all students participate as a single group.

Students who will be seniors in the coming year (1998–1999) will be the last group of students to complete their schooling at Kuinerrarmiut Elitnaurviat without having had the opportunity to be taught in their first language in kindergarten (i.e. they were never in

a Yup'ik First Language program). With the exception of one young woman who is the daughter of one of the non-Native teaching couples, all of the high-school students speak Yup'ik, and they appear to move easily between English and Yup'ik in conversations among themselves and with staff members and visitors.

Because of the very well-equipped high-school computer lab, many of the students in Quinhagak are skilled in, and competent with, several types of computer programs and technological tools. It is only recently that the school has become eligible for easy and inexpensive access to the Internet, and this option will provide immense but very challenging new opportunities for teaching and learning that simply did not exist before. With the Internet, cable television and rental videos all readily available in the community, even high-school students who have had limited opportunity for travel have access to events and information in the world that was not available to the generation before them. It is interesting to note that one of the more enticing rewards for students (and also a useful penalty when necessary) has become additional (or decreased) time on computers for e-mail communication.

In addition to enrolling in courses that meet Alaska high-school requirements (e.g., Carnegie units in English, math, science, social studies, and physical education), high-school students in Quinhagak also participate in courses in computer/journalism, workplace basics, and woodworking. In addition, each student is required by the Quinhagak Advisory School Board to enroll in the Yup'ik life skills class Kuingnerarmiut Yugtaat Elitnaurarkait) for two years. This class includes Yup'ik language and culture, Yup'ik orthography, and Yup'ik life skills, and it was initiated three years ago to allow students to maintain and build upon the Yup'ik foundation that they established in elementary school through their participation in Yup'ik First Language classes. This integrated-subjects course provides high-school teachers with a framework that can be used to meaningfully involve students in the examination and solution of some of the most important and real issues related to the daily life of people in Quinhagak (e.g., subsistence, sovereignty, employment, substance abuse). During the past year, the Yup'ik Life Skills course focused on helping students learn traditional skills and activities (Eskimo drum making, model kayak construction, skin sewing, Eskimo dancing) rather than on contemporary issues. An ongoing component of the

Yup'ik Life Skills course is a visit and presentation from one of the community elders nearly every Friday afternoon.

Science courses in Quinhagak and in other LKSD sites are designed to teach students to integrate approaches and knowledge from different scientific fields. Ecology is one of the required science courses that has the potential to help students meet the Alaska science standards while at the same time allowing them to use what they are learning as a real tool for understanding and helping to address local and regional science concerns. For example, in 1997–1998, students developed a fish hatchery in their classroom using silver salmon caught in the river. The fish that survived were released in the river.

In an effort to better prepare all high-school students to pass the new high-school competency test and meet the state content standards, and as a tool for providing more continuity from year to year (a significantly challenging task in rural districts where teacher turnover rates are so much higher than those in urban areas), the LKSD Curriculum Coordinating Committee has made the decision to develop and mandate the use of a district-wide uniform course syllabi for all required high-school courses in all LKSD sites. The first to be developed, by a group of experienced teachers and administrative staff, is the 9th-12th grade English/language arts syllabus. Like others yet to be developed, it is directly aligned with the state student academic content standards (Appendix M). The course guide, prepared as a rubric, will be shared with parents and other community members at the beginning of each school year so that all can see what they should expect from high-school students. Some teachers in the district are supportive and enthused about this new policy because it allows them to tap into the expertise of other Lower Kuskokwim School District teachers, and it alleviates some of the responsibility for developing their own syllabi. Other teachers, however, view the district's effort as an imposition and as an effort to move away from site-based management and decision making. Other planned changes in Lower Kuskokwim School District high-school requirements include the requirement of an English language development course for all high-school students not reading at grade level (to be determined by scores on a combination of tests) in 1998 and new graduation requirements for the class of 2001 (Appendix N).

Three of the four high-school teachers at Quinhagak in 1997–98 were, as a group, fairly representative of high-school teachers in other small rural high schools in their teaching responsibilities, previous teaching experiences, and length of time in the community. The fourth teacher, a Yup'ik-speaking Alaska Native woman from another village, is not at all typical because she represents one of a small number of Alaska Native secondary teachers in the state. As Appendix E shows, the 1998–1999 high-school staff's teaching experience ranged from 1 to 15 years and time in the Quinhagak community ranged from one to six years. In 1998–1999, each of the teachers had responsibility for teaching in one of the four core subjects (English, math, science, social science), and all of them taught in at least one and often more additional subject areas. There are two teacher aides who assist with high school responsibilities.

Other school activities available for students include sports—cross-county running, basketball (coed this year due to ineligibility and small numbers of students), and volleyball. Social events include occasions such as a "Welcome Back Dance" in the fall and a spring prom with elaborate decorations that nearly camouflage the school gym. The dances are for students in 7th through 12th grades and parents and staff. No other student guests are allowed. All students are expected to abide by a community curfew, which is 10 p.m. on school nights and 11 p.m.on weekends for high-school students and 9 p.m. for elementary students. Everyone is reminded that students should be at home or with their parents because of the loud whistle that can be heard throughout the community.

Extracurricular academic activities that Quinhagak students participate in include school and district-wide speech contests (with competition in both Yup'ik and English), student government, an annual career fair in Bethel, and the opportunity to tutor younger students both during and after school. Although there are two high-school-to-college summer bridging programs at the University of Alaska Fairbanks for rural Alaska Native high-school students (Upward Bound and the Rural Alaska Honors Institute/RAHI), Quinhagak has had very few students participate over the past several years. This summer, however, four Quinhagak students participated in the month-long Student Fine Arts Camp at the university campus in Fairbanks. Programs mentioned by Quinhagak students and staff as options for the future include participation in the state and national

Close-Up government awareness programs and the development of a Natural Helpers Program.

Kuinerrarmiut Elitnaurviat does have an alternative program for some of the students who are at risk of dropping out. The SEAL (Students Electing Alternative Learning) program provides individual tutoring under the guidance of the high-school teachers. This program serves a variety of students, including young mothers who can bring babies with them. However, the options and opportunities provided through this alternative program simply are not sufficient to match those afforded by participation in the regular program. In an effort to help students become more aware of the consequences and responsibilities of parenting, the school has purchased computerized "pretend" babies to help in teaching about parenting next year. The Lower Kuskokwim School District is also responding to the need to provide more options for district students, and it will open a boarding home alternative program in 1998 for students who are unsuccessful in the traditional school environment. The planned curriculum will connect the classroom and community and real world work and jobs will be a core component of the school. In addition, there will be a zero tolerance policy towards drugs, alcohol, and violence, and students will be sent home at the first violation.

Parent and Community Involvement

Parents in Quinhagak are involved in their school in many different ways: several parents participate in the daily life of the school every day because they serve as its teachers, aides, cooks, custodians, and as principal. Other parents and community members participate through their election to, or affiliation with, groups that are involved in decision-making about the school. These include the legislatively required local Advisory School Board (ASB) and the policy-making Lower Kuskokwim School District Regional School Board; the Village Wellness Committee Team; the three AOTE Leadership, Research, and Case Study Teams and the AOTE community-wide meetings; and the Kuinerrarmiut Elitnaurviat Discipline Program Discipline Committee.

Some participate in less formal ways through volunteer work in their children's classroom or as chaperones on a trip. Others contribute through efforts in their own

homes (e.g., providing a quiet place for children to study, reading with and to children, reviewing class assignments with them). The list below describes some of the initiatives designed to promote increased parent, family, and community involvement and partcipation in the school (Strunk, 1996).

- Let's Learn Together: Program that rewards parents, siblings, or community members who volunteer at least 10 hours in the school during the academic year with a T-shirt with the words "Let's Learn Together—Quinhagak, Alaska" in both Yup'ik and English, and these shirts are available *only* from the school.
- Home-school journals: Students write weekly letters or notes to parents or other older family member and receive a written reply. Journals are also used for parent and teacher written correspondence. Students know that their teacher(s) will be in contact with their parents on a weekly basis.
- Chaperones: Parents are encouraged to serve as chaperones for sporting and academic trips.
- Eat with parents: On special holidays, parents are invited to come to school and eat lunch with their children.
- Elder meals program: Elders are invited to come to school on a daily basis to eat with students. Students also sometimes deliver meals to relatives who are older and not able to come to the school.
- Parent-teacher conferences: At the end of the first and third quarters, teachers go to students' homes for conferences.
- Migrant education program: Federal money is used to hire community workers who visit students and their parents in their homes during nonschool hours to provide assistance with reading for both students and their parents.
- Adult Yup'ik language program: School sponsors an adult Yup'ik language program that provides opportunity for parents and other interested community members to learn to read and write in the with the Yup'ik orthography that is used in the school. (Many of the elders learned to use an older system developed by the Moravian Church.) When the class is offered on the same nights as the Computer Night, attendance is better because family members can come to the school together.

- Computer nights: The school is open two or three nights a week for parents to learn to use computers. Parents can bring their children to help them.
- GED classes: Teacher aides who are working in the school and who have not yet graduated from high school are required to enroll in GED classes. The community and school are working together to provide more options in this area.
- Open gym nights
- AOTE process: Community meetings, potlucks, and development and monitoring of action plans
- Other programs discussed: Development of an Eskimo dance group comprised of students and adults
- Advisory School Board: Since the establishment of the rural school districts in Alaska in 1976, each community, by law, must elect members to an Advisory School Board and each district must elect members for its District-wide School Board (budget, school schedule, bilingual plan of action, discipline, etc.).
- Parent involvement through new state requirement for annual, written parental assessment of teachers in relation to the Alaska Teacher Standards.

In an annual community schools report prepared at the end of the year by Kuinerrarmiut Elitnaurviat, parent involvement indicators (e.g., number of parental visits to school, number of phone calls and home visits made by teachers, participation rate in school volunteer programs, total number of hours of involvement by parents, attendance at award assemblies) were described in detail. Summary statements showed that "there were 119 different volunteers in 1997–98 and 1,500 hours of volunteer service."

Comments

As stated earlier, one of the goals of our case study was to determine whether or not parents and other community members have more voice, more involvement, and more control in decisions related to the schooling of students in Quinhagak than they had in the past. There is no question that following the major decentralization and establishment of rural school districts in 1976, the *possibility* of real local control became a reality because of the legal requirements for advisory school boards in each community and regional

school boards in each district. The level of community participation and control continues to vary significantly among communities and districts.

In Quinhagak, because of the community's decision to use Yup'ik as the language of instruction and to require two years of Yup'ik life skills for all high-school students, and because of the district's requirement to incorporate Yup'ik themes in all Lower Kuskokwim School District schools, there *must* be involvement from Yup'ik people in the community because only a very limited numbers of non-Natives know the language or have the cultural knowledge necessary to meet these curriculum and pedagogical objectives. The Kuinerrarmiut Elitnaurviat curriculum demands the involvement of Yup'ik people, and the presence of such a high percentage of Yup'ik speakers as teachers and aides provides students with a realistic chance at meeting the school and community goals and objectives.

Community people who are not in paid positions in the school are also directly involved through their responsibilities for decision-making as members of the Advisory School Board because they deal with matters ranging from setting the school calendar to approving changes in the school's bilingual program and AOTE goals, to assisting in establishing budget priorities, to annual approval of the school's principal. The AOTE process also requires involvement of community members on village, leadership, and research teams and provides the opportunity for broader participation through the community-wide meetings and potlucks. Within the school, several incentives for parent participation have been established during and after school activities.

Therefore, it appears as though the district, school, and community have established a range of formal opportunities and mechanisms for community decision-making and involvement. One of the most important areas of parent involvement, though, also occurs out of the school—in student's homes. There is a great deal of research that demonstrates the immediate and long-term benefits that derive from students and parents (or other family members) spending time together in activities that are directly or indirectly related to learning to read, write, and do math. The increased learning that can come when parents spend time with their own children in activities such as reading with one another, using math skills to cook or do building projects together, playing games that require the use of language or math skills, etc. are well documented ways to help students achieve in

school, and it is an area that lends itself well to collaboration between school staff and other community members.

Having provided contextual information on the first of our guiding questions (i.e., increased involvement of parents in the school), in the next section of the paper we address some of the issues related to the second question of the case study: Does the AOTE student goal of communicating more effectively in Yup'ik—accomplished in part through the use of Yup'ik as the language of instruction in elementary school—contribute to students' ability to increase their academic achievement in all areas?

The Assessment Puzzle

The component of the educational system in the United States that today generates the most controversy and receives by far the most media attention is assessment. Local and national newspapers, talk shows, and television news stories regularly examine issues related to accountability in schools—almost always on the basis of students' test scores on norm-referenced standardized tests. Although there is widespread recognition within the academic community that assessment plans (for individuals, schools, districts, and states) must include multiple types of tools and approaches, the general public (including legislators) have limited understanding of assessments other than traditional tests.

In an effort to be able to better understand why it is such a complex task to respond to the second guiding question in our case study (does the AOTE student goal of communicating more effectively in Yup'ik—accomplished in part through the use of Yup'ik as the language of instruction in elementary school—contribute to students' ability to increase their academic achievement in all areas) we have gathered a range of information about formal and informal academic assessments used in Quinhagak. (This effort also contributes to our goal of being able to, in the future, more confidently assign direct cause-and-effect relationships between specific reform efforts and student academic achievement.) Although we recognize that assessment should not be considered a separate piece of the teaching and learning process, we have treated the issue in a section of its own here because it is such a complex but integral factor in the educational process and in our questions for this study.

In Alaska, assessment has recently moved into a high-stakes category, with the legislature recently voting to require passage of a qualifying exam for high-school graduation in 2002 and for teacher certification in 1998. At the same time, the state's Department of Education and many of Alaska's 52 school districts have been strongly promoting the use of multiple types of assessments as a means of determining whether or not students are meeting district curriculum standards and/or the new Alaska Student Academic Content Standards. In 1989, Alaska initiated the requirement that all students in grades 4, 6 and 8 complete the Iowa Test of Basic Skills (ITBS) in reading, language arts, and mathematics. In 1995, the state changed its testing instrument to the California Achievement Tests Fifth Edition (CAT5) for grades 4, 8 and 11. In 1998, a state writing assessment for students in grades 5, 7 and 10 became an additional requirement. This assessment requires that each sample be evaluated by at least two trained evaluators, who use six analytical writing traits as a scoring guide.

Following passage of a major educational bill in the 1998 legislative session, the state Department of Education, in collaboration with school districts, is now rapidly moving ahead in its development of performance assessment tools that will be used statewide at 4 different levels from elementary through high school. These new assessments will eventually be aligned with the Alaska student academic standards in all of the 10 content areas, but initially the focus will be on reading, writing, and math. The new assessments are intended to allow educators to monitor progress toward meeting student performance standards, and thus better prepare students to successfully complete the high-school qualifying exam. The state Department of Education is now working closely with McGraw Hill to develop the new high-school qualifying exam so that it too will be closely aligned with the state standards in reading, writing, and math. In contrast to the CAT5 test, the Alaska high-school graduation test will include not only multiple choice questions but also constructed response questions and short and long answer questions (assessed on a rubric), and the test will not be timed.

Before this more recent statewide assessment effort, each district, school, and individual teacher in Alaska had a great deal of latitude in determining how to best assess their own students. The Lower Kuskokwim School District, recognizing the complexity and bigger challenge of valid assessment in schools that serve children from bilingual

backgrounds, has been one of the most aggressive in its efforts to develop and use a wide range of assessments. A table with a sample of assessments used in Kuinerrarmiut Elitnaurviat is presented on the tables on the following two pages.

A Sample of Assessments Used at Kuinerrarmiut Elitnaurviat

TYPE OF ASSESSMENT	REQUIRED BY	GRADE LEVELS
National, standardized, norm-referenced tests • CAT5	State of Alaska requires CAT5 LKSD requires CAT5	LKSD requires grades 2–12 with option for grades 2 & 3 for YFL, B/B & two-way immersion sites
Language Proficiency Tests • Yup'ik Proficiency • English Proficiency	LKSD: K–12 Federal or state funding agencies	Given to all limited English proficient students
Reading Test • Degrees of Reading Power (DRP)	LKSD	Students in grades 4–12
Writing Assessment • Alaska Writing Assessment • LKSD Writing Assessment	State of Alaska (in 1998) LKSD	Alaska Writing Assessment in grades 5, 7, 10 in 1998 LKSD Writing Assessment in grades K–12
Portfolio Assessment • Literacy Assessment Portfolio • Student Work File	LKSD	Students in K–12
Daily, Weekly & Quarterly Classroom Assessments •Teacher, District, Publisher-made tests, quizzes, worksheets, etc. • Oral/written reports, self/peer eval., teacher observations, conferences, etc.	LKSD, Quinhagak School, Teachers, Parents, Students	Students in K–12
Optional Academic Assessments at Quinhagak • Electronic Bookshelf • Speech Contests • Battle of the Books (in Yup'ik & English)	District, Teachers, Parents, AOTE Committees, ASB	Students in K–12
Social & Behavior Assessments at Quinhagak • Token Reward System • Student of the Month • Preschool screening	Teachers, Parents, ASB, District	Students in K–12
Other Education Assessment Measures • Absentee Rate • Truancy Rate • Retention Rate • Drop-Out Rate • Post Secondary Activities	State District School	Students in K–12

LKSD 1998–99 Assessments
October 22, 1998

Assessment	Grade Level K–6th	7th–8th	9th–12th	Test Window	Format	Assessment Time**
Writing Assessment	X	X	X	2/15 to 2/19	Individual/Timed	2 hours 30 minutes
DRP	4th – 6th	X	X	4/12 to 4/16	Group/Untimed	45 minutes
IPT	X			4/1 to 4/30	Individual/Untimed	10 to 20 minutes
ELPC (even years only) Spring '00	X	X	X	4/1 to 4/30	Continuum	Teacher Observation
SESAT	K – 2nd			3/30 to 4/30	Group/Untimed	90 minutes
YLPC (odd years only) Spring '99	X	X	X	4/1 to 4/30	Continuum	Teacher Observation
YPT I & YPT II	X	X	X	4/1 to 4/30	Individual/Untimed	10 to 30 minutes
CELT		x		4/1 to 4/30	Group/Timed	2 hours
CAT5	2nd – 6th*	X	X	3/29 to 4/2	Group/Timed	2 hours 36 minutes
ProTOEFL & TOEFL			X	4/21/99	Group/Timed	1 hour 55 minutes
Benchmarks Field Test	3rd & 6th	8th		3/1 to 3/5	Group/Untimed	Sites selected by DOE
HSGQE Field Test			10th	3/1 to 3/5	Group/Untimed	Sites selected by DOE
SAP: The SAP is needed if a student does not have a reading/language NRF score (Writing Assessment, CAT5, DRP or TOEFL)				4/1 to 4/30	Teacher Observation	Teacher Observation

*CAT5 is for grades 2–12, with 2 and 3 being optional for YFL, B/B, and Two-way immersion sites
**Approximate

Average Time Spent on District-Wide Assessments

Fourth Grade	6 hours 41 minutes
Eighth Grade	8 hours 21 minutes
Eleventh Grade	8 hours 16 minutes

CAT5: California Achievement Test Fifth Edition
CELT: Comprehensive English Language Test
DRP: Degrees of Reading Power
ELPC: English Language Proficiency Continuum
IPT: Idea Proficiency Test – English
HSGQE: High School Graduation Qualifying Examination
PreTOEFL: Pre-Test of English as a Foreign Language
SAP: Student Assessment Profile
SESAT: Stanford Early School Achievement Test
TOEFL: Test of English as a Foreign Language
YLPC: Yup'ik Language Proficiency Continuum
YPT I: Yup'ik Proficiency Test One
YPT II: Yup'ik Proficiency Test Two

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Evidence of Changes/Trends

In small schools with small student populations at each grade level like Kuinerrarmiut Elitnaurviat, it is important that longitudinal data and district-wide data be used to help understand the relationship between specific reform efforts and student academic achievement. Reviewing the relationship between multiple types of assessments is a challenge for schools and districts across the country in this period of rapid expansion of assessment strategies—and it is especially so in smaller schools and smaller districts because they do not have the resources or personnel necessary to appropriately use the increasing amount of information that is becoming available. In Alaska, only the two largest districts have an administrative position dedicated primarily to assessment, and in many districts the responsibility for designing or reviewing assessments is done by several different individuals. Although input from educators in several different roles is important, it is still essential that these efforts be coordinated at some level. In some small schools, the responsibility is assumed by already-overloaded principals.

A review of the general direction of assessment plans and processes in the state, in the Lower Kuskokwim School District, and in Kuinerrarmiut Elitnaurviat indicates the following general patterns emerging:

- Multiple and more diverse types of assessments are being used.
- Assessment is being meaningfully integrated throughout the curriculum and used for formative purposes, not just summative.
- There is an increase in the use of assessments that allow for more than one correct response (e.g., statewide writing assessment, constructed response, short answer, and practical applications as demonstrated through authentic and performance tasks).
- New assessment tools are being aligned with the Alaska State Student Content Standards.
- A larger group of people is being included in the assessment process (e.g., students, parents, AOTE committee members, university students).
- National norm-referenced standardized test scores continue to be the most publicized assessment data.

- In the near future, the state's assessment policies will more directly affect individual districts and schools and students than in the past.
- There is very limited and unreliable data available on students after they leave high school (as dropouts, stop-outs, or as graduates) at a state level.
- There is an effort to assemble reliable and valid data in the Lower Kuskokwim School District on high-school students after they leave the school system.
- Efforts to review and use assessment results in a *comprehensive* manner are in the initial stages in most districts.
- There are no longitudinal or in-depth research studies regarding any aspects of schooling in Alaska.

A review of some assessments in the Lower Kuskokwim School District and in Kuinerrarmiut Elitnaurviat reveals the following patterns (Appendix O).

- In the Lower Kuskokwim School District, the CAT5 and Degrees of Reading Power scores of 11th and 12th grade students who have attended Yup'ik First Language schools are—on the average—higher than students who did not attend a YFL school (and the number is large enough to be significant).
- There has been a steady increase in the norm-referenced standardized test scores of students in rural school districts, including LKSD, over the past several years.
- Math scores of students in the Lower Kuskokwim School District generally are higher than reading or language arts scores.
- The scores of students in rural school districts on national norm-referenced standardized tests continue to be lower than average and lower than those of students in urban districts.
- The scores of 5th, 7th, and 10th-grade students in the Lower Kuskokwim School District on the 1998 Alaska State Writing Assessment have improved in the past several years.
- The CAT5 and Degrees of Reading Power scores of students in Kuinerrarmiut Elitnaurviat are consistent with those of students in other LKSD schools.
- There has been a significant increase in the percent of Alaska Native rural students graduating from rural high schools since 1976 (approximately 90% from rural schools

whereas the percent graduating from urban schools continues to be low, at approximately 65%).

- There is one high-school graduate from the past three Quinhagak graduating classes enrolled in a full-time university degree program.

Comments

Developing a comprehensive approach to managing and using all of the information from the various types of assessments appears to be one of the greatest needs in Quinhagak, in the Lower Kuskokwim School District, and in the state. Although national research reports and an abundance of journal articles provide a range of ideas on how to best accomplish this, several very realistic suggestions emerged out of the work of a team of 40 people who reviewed portfolios of 366 Lower Kuskokwim School District students in March of 1998. These recommendations are included in a section of the "AOTE Research Team/LKSD Work File Research Report" titled "Suggestions for Future Activities." Several of their grassroots and practical recommendations that are summarized below could serve as the basis for a framework that would be useful, not only in LKSD, but in other places as well.

- The village AOTE team and Advisory School Board members should visit classrooms and look at folders in their own school. These visits should occur on a regular basis.
- AOTE team members should: come in and sit and watch in the classroom, and instruction should not stop when they come in. AOTE members should look for the following types of things: behavior, time on task, cooperative learning, environmental print (stuff on walls), learning center, computer use, evidence of state standards in the lessons (this means knowing about the state standards). AOTE members should look for integration of themes.
- AOTE members need to observe more than one class, one content area, one teacher, one time (they could shadow a student).
- AOTE members should look for health practices and cleanliness of the school.

- AOTE members should look for student/parent/community involvement in the school.
- Students could present their folders to parents or to AOTE team members. AOTE could come to school on Saturdays or after school to look at files in the school. The village AOTE team should report back to the research team and the leadership team. Village team members should look at assessment results. Teachers should know who the AOTE site members are.
- There needs to be support from the site administrator.
- Involvement of AOTE members from each site would be valuable, and therefore the next time the same group (as this year) should be invited to review the next sampling and they should be joined by the site AOTE membership. They could provide benchmark information for AOTE members across the district, and they could provide some training in the review process.
- All teachers should be made aware of the activity at the beginning of the year and information of expectations should be shared. Teachers should have the rubrics for the work files.
- Every content area should be covered in either one or separate portfolios.
- The following questions need to be determined: What choices can be made by the student? What is dictated by the teacher? How long are work files kept? Who assesses each piece—peer? Self? Teacher?
- The group is aware that these files do not provide evidence of affective domain: social skills, discipline, time on task, completed work, and employability skills.

The district has already made the recommendation to provide more types of information in a student's file or folder (e.g., include scores from some tests such as the Degrees of Reading Power or the TESOL in a student's literacy portfolio). This recommendation fits well with the AOTE review group's recommendations as summarized below.

1. Student portfolios, file, or folders should be *more comprehensive*. Results of several different types of assessments over a several-year period need to be assembled in one location in order to get a more complete, holistic, and accurate perspective of the

child's academic and social progress and continued needs. It is necessary to look for growth, not just at one year's scores.

2. All students, parents, teachers, and administrators must know clearly *what* is expected of them and of their students or children and *when*. Home-school journals are being recommended as one way to increase communication between home and school.
3. A much *more diverse group of people must be involved* in the assessment process to determine if students are reaching the academic goals set by the community, the school, and the district. In addition to English language leaders, Yup'ik language leaders, and other teachers, there must be a means for genuine involvement from parents, elders, Advisory School Board members, and others on the AOTE teams.

A final assessment consideration in sites or districts that serve populations of students for whom English is a second language is necessary to systematically gather data over a long period of time. The only longitudinal (14-year) research study in the U.S. that examined the relationship between 700,000 language minority students' participation in different types of bilingual programs and their subsequent academic abilities (as measured by test scores) had significant policy implications for Alaskans when its findings were described at the Alaska Bilingual/Multicultural Conference:

> One very clear pattern that has emerged in the data analyses is the importance of gathering data over a long period of time. We have found that examination of language minority students' achievement over a 1-4 year period is too short-term and leads to an inaccurate perception of students' actual performance. Thus we have focused on gathering data across all the grades K–12, **with academic achievement data in the last years of high school serving as the most important measure of academic success in our study. . . . only those students who have received strong cognitive and academic development through their first language for many years (at least through Grade 5 or 6), as well as through the second language (English), are doing well in school as they reach the last of the high school years.**
>
> **Thus, the short-term research does not tell school policy makers what they need to know. They need to know what instructional approaches help language minority students make the gains they need to make AND SUSTAIN THE GAINS throughout their schooling, especially in the secondary years as instruction becomes cognitively more difficult. . . . and the key to high school completion is students' consistent gains in all subject areas with each year of school, sustained**

> **over the long term**. (Thomas and Collier, 1997, emphasis in original document)

It is evident that some individuals and some units within the broader educational system will soon have to be assigned the direct responsibility of putting together the pieces of the ever-more-challenging assessment puzzle. The recommendation that parents and other community people be directly involved in what has previously been a teacher, principal, or district task fits well with the AOTE goals of integrating school and community. Only after this type of process begins to occur can we legitimately begin to assign direct cause-and-effect relationships between reform efforts such as using Yup'ik as the language of instruction with increased academic achievement. Many of the more immediate and less tangible benefits of the use of Yup'ik in the school—i.e., increased opportunities for children to build their knowledge base and thought processes through ongoing interaction with family members *in the language of their home* through daily interactive problem-solving, household responsibilities done together, and family activities—are not as easily documented with formal school assessments (Thomas & Collier, 1997).

Quinhagak Strives to Stand Its Ground

Despite nearly a century of political, economic, social, and educational efforts to change the language, customs, subsistence patterns, and overall lifestyle of the people of Quinhagak, it is evident that a decision has been made in recent years by the majority of Quinhagak citizens to "stand their ground" as they make a serious effort to put into practice beliefs related to local control that have only been talked about in the past. This is evident in several actions taken by the community in relation to both tribal issues and school decisions. Just before the "Standing Our Ground" rally in Anchorage, a statewide gathering of Alaska Native people prepared a "Declaration of the Fundamental Human Rights of Alaska's First Nations." The key points of this document, as presented in the Anchorage Daily News (Hunter, 1998), make it evident that issues important to people in Quinhagak are also those that are important to many Alaska Native people across the state.

Key points of the "Declaration of the Fundamental Human Rights of Alaska's First Nations"

As sovereign First Nations, we declare these rights to include but not to be limited to the following:

- The right to develop and maintain our distinct identities and attributes, and the right to protect, preserve, and retain our customs, traditions and tribal governmental authorities.
- The right to self-determination, by virtue of which we will freely determine our political status and freely pursue our economic, social, cultural, spiritual, and educational development.
- The right to be secure in the enjoyment of our traditional economic and cultural pursuits, including hunting, fishing, trapping and gathering.
- The right to decide our own priorities for the process of development as it affects our lives, beliefs, institutions and spiritual well-being and the lands, waters, territories and resources that we occupy or otherwise use.
- The right to own, develop, control and use our lands, territories, waters and resources, including the full recognition of our laws, traditions, customs and entities devoted to the development and management of our resources.
- The right to participate fully at all levels of decision-making in matters which may affect our rights, lives and destinies.
- The right to be fully informed, to consent and to know the consequences of any and all decisions in the historical and political context without any limitation of our status.

Nothing in this declaration may be construed as diminishing the existing, historical or future rights of the indigenous peoples of the Alaska region may have or acquire. We hold these to be fundamental, inherent human rights which have not been, and cannot be diminished or extinguished.

As this case study documents, many of the current educational goals and objectives of Kuinerrarmiut Elitnaurviat, as well as the specific "Values and Beliefs, Mission Statement and Learning Goals" in Quinhagak's AOTE statement, are in close alignment with this statewide declaration.

This final section provides some observations and summary comments about the following: (a) factors that have contributed to the community of Quinhagak making the choices it has for its school; (b) factors that have enabled Kuinerrarmiut Elitnaurviat to implement new and self-determined educational priorities; and (c) challenges that people of Quinhagak face in their efforts to narrow the gap between school and community and to increase student academic achievement.

1. **Factors that have contributed to Quinhagak's decision to use Yup'ik as the language of instruction, to develop and require a Yup'ik Life Skills curriculum for high school students, and to provide increased opportunities for parents and other community members to participate in teaching and learning activities:**

- The people of Quinhagak strongly believe in the importance of their young people learning through and about Yup'ik values and beliefs as is evident in the Mission Statement in their AOTE plan.

  > Quinhagak is a strong Yup'ik village where individuals, parents and community are vital. The mission of Kuinerrarmiut Elitnaurviat is to educate people based on the positive traditional values and cultural knowledge of the village. The school will develop students who are self-motivated, who can help improve their chosen communities, and who are self sufficient. (mission statement of AOTE)

- The people of Quinhagak continue to use Yup'ik as their primary language for communication. Explanations for why the language has survived in Quinhagak more than in some other communities in the region include the Moravian policy of using Yup'ik in church services since the early 1900s, Quinhagak's distance from Bethel and other communities in which English is the primary language, and community members' strong belief in their right to use their own language.
- The people of Quinhagak have demonstrated an ability to assume leadership positions at a local level. There is strong confirmation of a commitment to self governance and an interest and willingness to assume responsibility and control in their community as evidenced through their new tribal government initiatives as well as in matters related directly to schooling and to education.
- The people of Quinhagak have sufficient numbers of Yup'ik certified teachers to implement their community goals in their school.
- The opportunity to use and integrate their Yup'ik language and culture is supported by their school district. LKSD is the only district in the state that provides its local sites with the option to select what type of bilingual program it desires for its children.

2. **Factors that have enabled Kuinerrarmiut Elitnaurviat to implement new, self-determined educational priorities:**
   - Quinhagak is one of only a few rural communities in the state that has such a high percent of local, college-graduated, certified teachers who speak the language of the community, and the only rural community that has a principal (i.e., a site administrator) who is a member of the community.

- The AOTE process was initiated at a time when the community was receptive and ready for a grassroots effort that allowed for input and participation from a wider range of people than other previous efforts. The fact that AOTE plans have been shaped by a larger and more diverse group of people than most other educational plans and the knowledge that it was a bottom-up effort, rather than a district mandated top-down decision, has been critical to its success.
- Kuinerrarmiut Elitnaurviat has been supported in its efforts by the Lower Kuskokwim School District through bilingual program options, bilingual training for teachers and aides, preparation of Yup'ik materials and Yup'ik-based theme curriculum, summer institutions for Yup'ik curriculum development, hiring processes that give priority to Yup'ik teachers when other qualifications are equal, and strong and consistent career ladder development programs.
- There are a now a number of current statewide systemic reform efforts that complement and support many of Kuinerrarmiut Elitnaurviat's priorities (e.g., the National Science Foundation's Alaska Rural Systemic Initiative, the Annenberg Foundation's Alaska Rural Challenge Grant, and the development of new Alaska Native Teacher Associations). These initiatives are designed to help integrate Alaska Native ways of knowing and teaching into school systems.

3. **Challenges facing the people of Quinhagak in their efforts to narrow the gap between school and community and to increase student achievement:**
   - The need to continue to seek ways to support the AOTE "Values and Beliefs," described in the Quinhagak AOTE Plan, at the level of the school, the community, the district, and the state.
   - The need to find increased means to support both academic and social needs and interests of high-school students, particularly since the passage of legislation requiring a successful score on a statewide test in order to receive a high-school diploma. The need to continue to provide guidance and follow-up services for young adults who choose to leave high school before graduating.
   - The need to increase student learning for all K–12 students to meet both Yup'ik standards and the standards of the Alaska Quality Schools Initiative. Evidence of

new efforts in this area include a district policy that requires 180 student-contact days; the continued use and integration of multiple types of assessments, including performance assessments; and the recent funding of a federal grant in Quinhagak for after-school and summer academic programs.

- The immediate and urgent need to prepare more Yup'ik-speaking teachers who are qualified and certified so that the current programs can be maintained and can continue to grow. This is one of the most challenging obstacles because it requires close collaboration and the development of formal agreements among several different institutional entities: individual schools, districts, the state Department of Education, and at least one interested and committed university. Historical data provides clear and convincing evidence that without career ladder support *and* a university that is willing to work on a long-term basis with rural and Alaska Native populations to provide relevant, flexible, and field-based teacher preparation programs, the state of Alaska will never come close to having a percent of Alaska Native teachers that is representative of the Alaska Native student enrollment.

The tables in Appendix E include information on both the Yup'ik certified teachers in Quinhagak and the Yup'ik teacher aides. They provide an overview of the routes to certification followed by current teachers. With 11 teacher aides in Quinhagak—several with some college coursework already completed—there is a potential supply of future teachers if adequate university programs were rejuvenated in rural areas.

- The need to recognize, and openly deal with, the benefits and ongoing challenges of living and working in a cross-cultural context. The Quinhagak school has put into practice what many rural communities have only imagined. Half of the school's teaching staff is Yup'ik, the language of instruction for students for five elementary years is Yup'ik, and the school's environment is one that is truly bilingual,with Yup'ik and English used by the large majority of students and staff. In addition, the school has had a more stable non-Native staff, with less teacher turnover, than in many other sites (due in part to its desirable geographic location on the Kanektok River).

The school is also a place in which cross-cultural differences cause challenges for all participants on a regular and ongoing basis. Some cultural differences are major, and readily observable, such as the use of the Yup'ik language as the medium of communication or practices relating to subsistence. Others are also ubiquitous but not as outwardly apparent, such as people's relationships with nature, family values, spirituality, ways of learning, or conceptions of justice (Appendix P). Their subtlety makes them more complicated since they are frequently not anticipated by members of the "other" cultural and linguistic group.

In small rural and remote communities, there are extra demands, as well as many intangible rewards, available to those who work in cross-cultural contexts such as Kuinerrarmiut Elitnaurviat. When teachers, staff, and students from such diverse cultural, social, economic, geographic, and linguistic backgrounds work closely together there is always the potential for misunderstanding and miscommunication because what might be natural and intuitive for one group is not for the others. Although the district has developed and makes mandatory three-day in-services that provide an overview of Yup'ik values and practices, this can serve as only the beginning of a necessary on-going process of cross-cultural communication.

The extra energy demanded of teachers, staff, and students who work hard to be respectful and to learn as much as possible about people who are different than themselves must be recognized in order to support those who have the energy and optimism needed to make school environments like that at Kuinerrarmiut Elitnaurviat into a model of cultural diversity as described below.

The Future

Larry Strunk, a non-Native man married to Dora, a father of three, a resident of Quinhagak for the past 13 years, a recent university graduate, a newly certified teacher, and a member of the AOTE leadership team, provided his visions for the future in Quinhagak as part of an assignment for a university class:

> If I were to look five years into the future, I would envision students leaving school with a sense of cultural and personal identity. They would be able to effectively communicate in both Yup'ik and English. The graduates would be comfortable in discussing complicated subjects in either language. They would feel empowered to attain more education or training which would lead to economic development of the community and more jobs. They would be lifelong learners and good citizens.
>
> The student dropout rate would decline and the number of students who had dropped out, but who were completing GED courses would increase. Yup'ik dancing would return. The number of kindergarten students entering school speaking Yup'ik as their first language would remain above 90%. Quinhagak would become a model school of cultural diversity and achievement in a thriving community.
>
> Every student would have at least one parent who donates 10 or more hours per year to the parental involvement program "Ikayuqluta Elitnaulta" (Let's Learn Together). We would continue to have supportive administration and school staff who encourage the AOTE process of renewing or refocusing the improvement efforts. The teachers would incorporate the parents into curriculum development and continue to have two-way conversations with them.
>
> I have high hopes, but the reality of changing administration, decreased school funding and shortages of Yup'ik speaking secondary teachers can limit the progress. I hope the AOTE research team can convince some members of the district school board . . . that the AOTE process is a long term way of identifying and implementing positive change. They must support the efforts of the communities. (Strunk, 1996).

APPENDICES

Appendix A
Lower Kuskokwim School District Profile and Map from *1996–97 LKSD Annual Report Card*

Appendix B
Information on Alaska Rural Systemic Initiative, Annenberg Rural Challenge, and Alaska Native Knowledge Network

Appendix C
Alaska Standards for Culturally Responsive Schools

Appendix D
AOTE information from Lower Kuskokwim School District publications: *Elicaq: Teaching and Learning*, (Spring 1998), *1996–97 LKSD Annual Report Card,* and LKSD publications

Appendix E
Table with information about 1997–1998 Kuinerrarmiut Elitnaurviat teaching staff

Appendix F
Description of Lower Kuskokwim School District bilingual programs: "LKSD Has Unique Language Programs," in *Elicaq: Teaching and Learning*, Spring 1998.

Appendix G
Cover pages from a Lower Kuskokwim School District Yup'ik reading book

Appendix H
Table of contents for student literacy assessment portfolio used by Lower Kuskokwim School District

Appendix I
Kuinerrarmiut Elitnaurviat Elementary report card

Appendix J
Yup'ik Thematic Curriculum Plan, Lower Kuskokwim School District

Appendix K
Kuinerrarmiut Elitnaurviat Discipline Plan

Appendix L
Kuinerrarmiut Elitnaurviat Alternative School Program "Class of Winners" (COW) mission statement and program information

Appendix M
Outline and rubric for English IV: World Literature English/language arts class, Lower Kuskokwim School District

Appendix N
Lower Kuskokwim School District list of graduation requirements for the class of 2001

Appendix O
LKSD assessment information *from 1995–96, 1996–97, 1997–98 LKSD Annual Report Card* (Graduation rates, student statistical rates, CAT5 test information)

Appendix P
Iceberg graphic "Infuse What We Have Learned from Traditional Teaching and Learning" from Akula Elitnaurvik Yup'ik Studies Program, Kasigluk and Bethel Alaska, Lower Kuskokwim School District.

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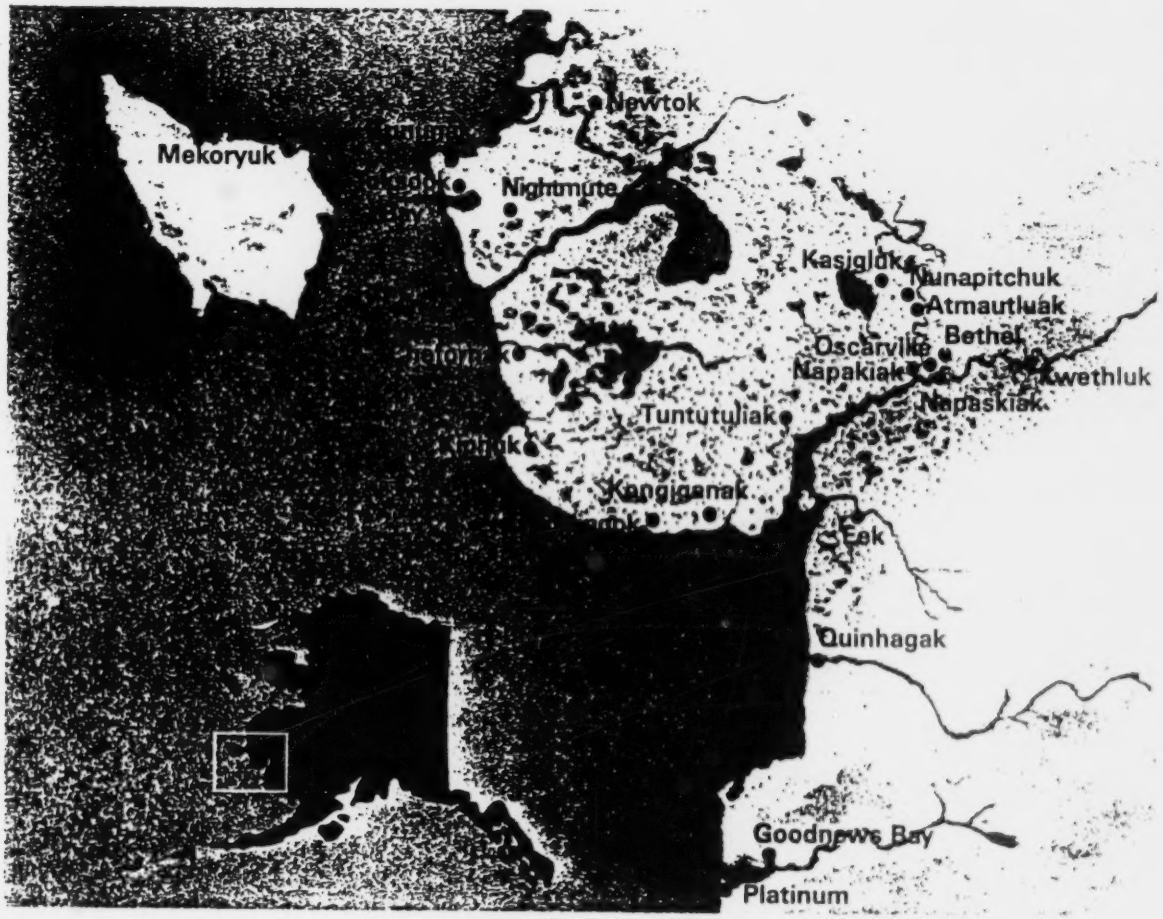
Appendix A
Lower Kuskokwim School District Profile and Map from 1996-97 LKSD Annual Report Card



LKSD Profile

The Lower Kuskokwim School District was formed in 1975 as one of twenty-one Rural Education Attendance Areas (REAAs) in the state, and officially opened its doors on July 1, 1976. The District covers approximately 23,000 square miles with 27 schools in 23 sites. LKSD is Alaska's largest rural school district in number of sites, teachers and students. It is a bilingual school district with the majority of its student population being Yup'ik Eskimo.

LKSD employed 317 certified staff during the 1996-97 school year. Of these, 261 were classroom teachers, 27 were District Office staff, 4 were District Office administrators, and 25 were site administrators. 68 Alaskan Natives were among the District's certified staff, representing the greatest percentage of indigenous teachers in any Alaskan school district. Over six-hundred classified staff consisting of secretaries, teacher aides, librarians, custodians, cooks, etc., provided support to the educational process for 3,254 students enrolled at LKSD.

The District provided a comprehensive educational program to meet the diverse needs of its students. The commitment to quality education is supported by distance delivery teaching with a satellites and computers, vocational, bilingual, and special education programs. Staff development is supported through programs such as the Mentor Teacher Program, Adopt-A-Teacher and various types of inservices.

The LKSD Board of Education recognizes that all students are unique in their own ways, including their interests, learning styles, attitudes, cultural backgrounds, and abilities. It is the Board's intention to meet the needs of all students. Recognition of and respect for our student's language and culture are essential to the success of our District.

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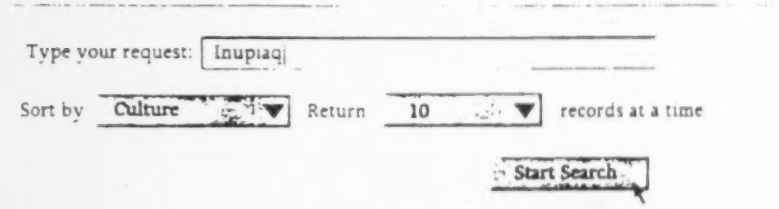
Appendix B
Information on: Alaska Rural Systemic Initiative, Annenberg R
Challenge, and Alaska Native Knowledge Network

Searching ANKN's Curriculum Resources Database on the Internet

by Sean Asiąłuq Topkok

The Indigenous Curriculum Resources database is now available on the internet. For those who have access, you can go to the Alaska Native Knowledge Network website http://www.uaf.edu/ankn. Click once on the underlined text "Culturally-Based Curriculum Resources searchable database" link. In the box, you can type in what you would like to search for:



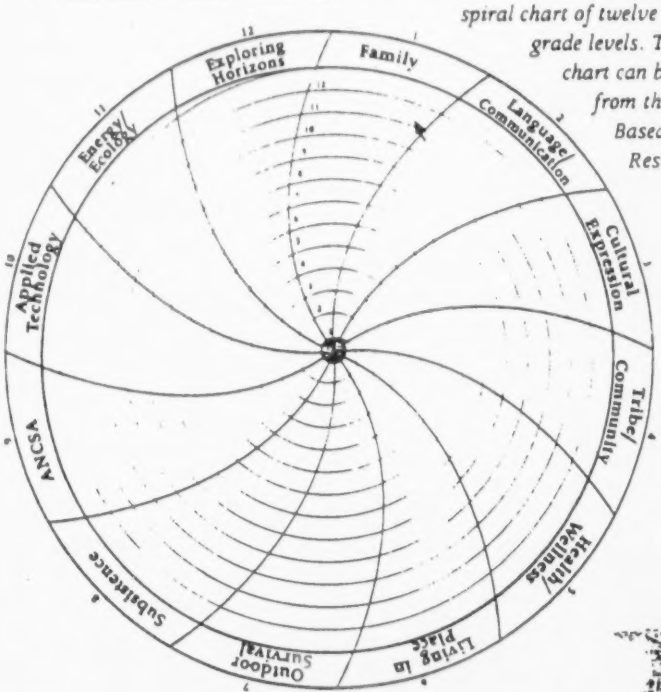
For example, for "Inupiaq", you will find resources sorted from very useful to somewhat useful. You may sort by culture, grade, or theme. You can then click on "Start Search" or press the Return/Enter key. It will give you ten resources at a time, with the title of the resource, author, rating, culture/language(s) and theme(s). If you want to see a more detailed description of the resource, then you can click once on the title. Most resources have detailed descriptions and how to acquire the resource, including an email address for more information.

You can also search the database using the spiral chart of twelve themes and grade levels. The link to the chart can be easily found from the Culturally-Based Curriculum Resources page.

You may know of a resource which might be useful to include in the database. You could contact us by filling out a simple form over the internet. There is a button "Add Resource" on the detailed webpage. If you have used a resource and want to share how well it works for your community, you could fill out a simple survey form found on the site.

If you cannot find exactly what you are looking for or have questions or comments about the searchable database, then you can email Sean Topkok at fncst@uaf.edu or call ANKN Clearinghouse at (907) 474-5897.

You can search the database using the spiral chart of twelve themes and grade levels. The link to the chart can be easily found from the Culturally-Based Curriculum Resources page.



S.P.I.R.A.L. Curriculum Chart
Outer Ring = Themes (Values)
Spiral = Annual Cycle of Learning

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rich and varied cultural traditions that continue to be practiced in communities throughout Alaska.

Some of the multiple uses to which these cultural standards may be put are as follows:

1. They may be used as a basis for reviewing school or district-level goals, policies and practices with regard to the curriculum and pedagogy being implemented in each community or cultural area.
2. They may be used by a local community to examine the kind of home/family environment and parenting support systems that are provided for the upbringing of its children.
3. They may be used to devise locally appropriate ways to review student and teacher performance as it relates to nurturing and practicing culturally-healthy behavior, including serving as potential graduation requirements for students.
4. They may be used to strengthen the commitment to revitalizing the local language and culture and fostering the involvement of Elders as an educational resource.
5. They may be used to help teachers identify teaching practices that are adaptable to the cultural context in which they are teaching.
6. They may be used to guide the preparation and orientation of teachers in ways that help them attend to the cultural well-being of their students.
7. They may serve as criteria against which to evaluate educational programs intended to address the cultural needs of students.
8. They may be used to guide the formation of state-level policies and regulations and the allocation of resources in support of equal educational opportunities for all children in Alaska.

Curriculum resources and technical support to implement the kind of learning experiences encouraged by the enclosed cultural standards may be found through the Alaska Native Knowledge Network web site located at http://www.ankn.uaf.edu, or call (907) 474-5897.

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Appendix D
AOTE information from Lower Kuskokwim School District publications: Elicaq: Teaching and Learning, Spring 1998, 1996-97 LKSD Annual Report Card and LKSD publications

Spring 1998 ELICAQ

AOTE Process Continues To Develop

by Susan Murphy, Administrative Assistant

The Alaska Onward to Excellence (AOTE) school improvement process is alive and well in the Lower Kuskokwim School District. This process, which involves the community in deciding what skills a student should have when he or she graduates from high school and how to ensure that the student acquires those skills, is in its third year of implementation. The process itself involves **1. Planning** (a) identifying the village student learning goal(s), (b) developing the improvement plan by deciding what needs to be changed to help students achieve success, and (c) what action steps need to be taken to get the changes made **2. Implementing** the activities decided on during the planning stage **3. Reflecting** (reviewing the process by evaluating whether or not there is evidence of student growth or change) **4. Planning** (again, either additional activities to support the identified goal or the identification of another goal.) Although some sites began the process sooner than others, all sites are now involved in the process and are at least at the implementation stage of the process.

Napaskiak student, Grace Joekay is happy to be learning computer skills that are part of her learning goals.

During this year, the District Leadership team met and reviewed the student learning goals as identified by the village communities and the district. They determined whether the district level AOTE plan reflected the site plans. The recommended student learning goals are: Cooperatively and individually students will: 1.) demonstrate effective communication 2.) demonstrate civic and personal responsibility 3.) value culture, environment, self, and others 4.) be problem solvers in a changing environment, and 5.) (new) learn and understand Yup'ik/Cup'ig culture, traditions, beliefs, and ways of knowing. These changes in the district wide plan were presented to the Board for adoption in April.

During a meeting of the village facilitators in March, each site was asked to identify data and information that show support of their improvement goals. Examples of student learning goals ranged from an author's festival to assemblies with elders.

The author's festival was hosted by Eek and other sites were invited. The event supported their goal that all students will be able to read at grade level.

Kongiganak, supported their goal of students improving their academic skills by purchasing computers, software, and CD-ROM's to rotate among homes.

Site are summarizing their activities for this school year. Plans that have been developed for next year are being submitted to the District Office.

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Appendix D
AOTE information from Lower Kuskokwim School District publications: Elicaq: Teaching and Learning, Spring 1998, 1996-97 LKSD Annual Rep Card and LKSD publications

1996-97 LKSD Annual Report Card

AOTE

In the Fall of 1995, the Lower Kuskokwim School District began a long term school/district improvement process called Alaska Onward to Excellence (AOTE). Originally funded by a grant through the Meyer Memorial Trust and coordinated through the Northwest Regional Lab and the Alaska Department of Education, this process involves the entire community at the village level in determining the knowledge and skills students will need to succeed, determining and developing action plans to meet those goals and implementing those plans. Through this process the communities and schools are building partnerships so that the educational system can prepare our children to survive and prosper in two worlds. The AOTE model is based on four guiding principles:

- Focus on student learning
- Everyone must be committed
- Everyone must learn together
- Learning success will be measured

The process begins with a two member team from each site that is trained in the art of facilitating and in the AOTE process. The team, in turn, trains a village leadership team which holds a series of community meetings where everyone has a chance to contribute toward descriptions of what they believe and value and what they think students should be learning at school. From information generated at these meetings priority improvement goals are selected and action plans developed. While the leadership team is responsible for the development of the action plans, members of the entire community are encouraged to be involved in the development and implementation of them. At the same time, a district leadership team reviews the work done by the village leadership teams in order to determine the district's mission, beliefs, and student learning goals which must reflect the villages work. Assisting the district leadership team is the district research team which conducts research activities associated with the AOTE process and reports its findings to both the district and village leadership teams.

In November of 1996 the District held a two day training session for facilitators and site administrators from all sites. During this session, each site reported on its progress and identified a student learning goal upon which it would be working during the year with priority improvement goals, action plans and updates to be submitted to the District facilitator in January. The majority of the goals centered around: 1) proficiency in English and Yup'ik, 2) knowledge of the Yup'ik/Cup'ik culture, and 3) respect for self, others and the environment. At the same time the district research team gathered data on classroom activity across the district by reviewing randomly selected working files of student work. Its goal was to get as accurate as a possible picture of what was currently happening in classrooms which could be used as baseline data for follow-up evaluations. Information from the research team and the updates on student learning goals will be presented to the District Leadership Team during the 1997-98 school year for discussion and possible action.

LKSD's AOTE Facilitators

Atmautluak	Moses Pavilla Sr.
	Melvin Egoak
Bethel	Julius Pleasant
	Barbara Liu
Chefornak	John Wachman
	Joe AvugiK
Eek	Fritz Beebe
	Mary Joshua
	David Warren
Goodnews Bay	Mary Stewart
	Carol Charlie
Kasigluk	Marie Hoover
	Teddy Brink
	Catherine Berlin
Kipnuk	Diane Wassillie
	Ian Parks
Kongiganak	Evan Azean
	Bessie Wassillie
	Mary Otto
Kwethluk	Beverly Chmielarczyk
	Magdalena McDalton
Kwigillingok	Owen Lewis
	Mary Samson
Mekoryuk	Rose King
	Larry Float Sr.
Napakiak	Renee Crow
	Alice Andrew
Napaskiak	Christine Samuelson
	Becky Paul
Newtok	Lily Kassaiuli
	Evelyn Patrick
Nightmute	Joe Paul
	Elizabeth Agnus
Nunapitchuk	James Berlin
	Heidi Hogate
Oscarville	Marilynn Thorson
	Olga Stevens
Platinum	Margaret Merting
	Margaret Echuck
	Letha Echuck
Quinhagak	John Mark
	Grace Oldfriend
Toksook Bay	Diana Therchik
	Julia Nevak
	Dyan Bessette
Tuntutuliak	Fannie Andrew
	Archie Andrew
	Kathy Bohach
Tununak	Gerry Kimsey
	Felix Albert

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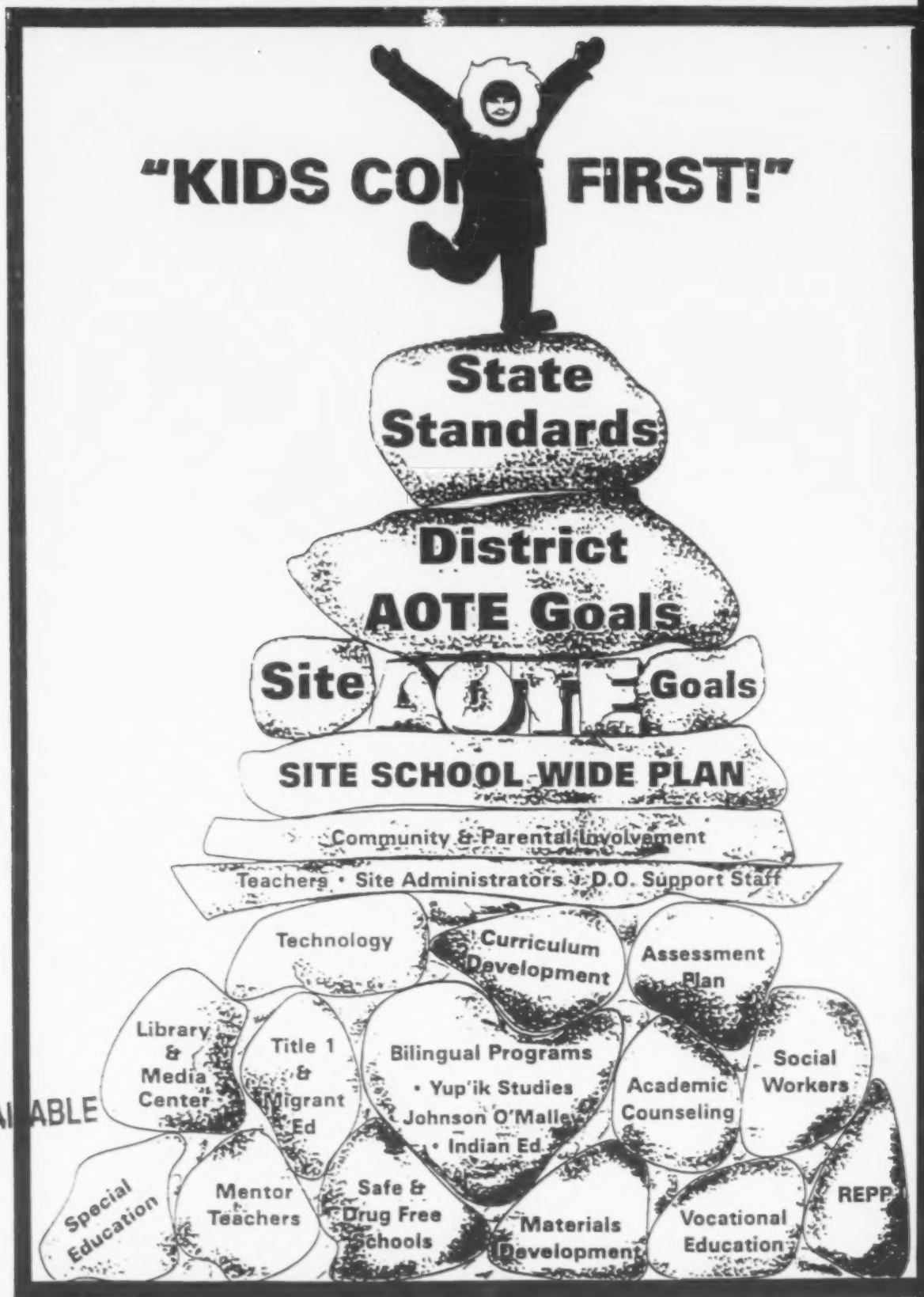
Appendix D
AOTE information from Lower Kuskokwim School District publications: Elicaq: Teaching and Learning, Spring 1998, 1996-97 LKSD Annual Rep Card and LKSD publications

In Lower Kuskokwim School District..



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Appendix E
Table with Information about 1997-1998 Kuinerrarmiut Elitnaurviat Teaching Staff

Kuinerrarmiut Elitnaurviat
1-12 Teaching Staff, 1997-1998

Name of Teacher	Position in 97-98 in Quinhagak School, # of Years Teaching in Quinhagak, # of years Teaching	High School & Year of Graduation	College, Location, Year of Graduation	Teaching Responsibility for 1998-99
Liz Atseriak	Kindergarten	Bethel - 1973	Completing B.Ed. by Distance Delivery from UAF	Kindergarten
Flora Beck	English Language Leader 5 years?		California (working on masters in ESL)	Itinerant Engl Lang Leader
Fran Mark Caole Yup'ik speaker	Elementary 4 years (Taught in Eek also)	Quinhagak - 88	UAF-Fbks Campus 1992	On Leave
Tim Debilt	7th & 8th Grades 6 years?		North Dakota	7th & 8th
Margaret Evon Ford Yup'ik speaker	Secondary Social Studies, Yupik Life Skills 3 years?	Manokotak – 86 (Mother from Quinhagak)	UAF-Fbks. & rural X-CED 1994	High School Social Studies
Starr Jensen	Special Education (Elem & Sec) 1/16? - Admin		Utah (masters degree)	Special Ed & Principal Intern
John Mark Yup'ik speaker	Principal 2 years as principal	Palmer High School, Boarding Home Program - 1974	Oregon College of Education, Monmouth,OR. '81 M.Ed. at UAA. '91	Principal
Grace Oldfriend Yup'ik speaker	Elementary 12 years	Mt. Edgecumbe (BIA) 1981	UAF-Fbks. Campus. 1985	Elementary 1st/2nd
Pauline Small Yup'ik speaker	Elementary 5 years (Taught in Platinum)	Chemawa (BIA)	UAF-Rural X-CED 1993 (first UAF class in 1977)	LKSD Itinerant Literacy Leader
Dora Robert Strunk Yup'ik speaker	Elementary 6 years	Mt. Edgecumbe Boarding BIA. Mexico Exchange, Bethel Regional. 1980	Sheldon Jackson College in Alaska. UAF-Kuskokwim Campus, Bethel UAF-Fbks. Campus	3rd/4th Grade
Larry Strunk	Title I Coordinator 1/2 year	Portland, 1981	UAF-Campus and Rural (Student Teaching rural)	High Sch Science & Math
Crystal Thomas	High School English & Counseling		Sheldon Jackson College in Alaska	HS English & Coun
Angie Walker	Elem Multi-graded 6 years	Oklahoma	Oklahoma Working on M.Ed from UAA	Title I & Assist with Spec Educ
Dan Walker	High School Technology & Math 6 years	Oklahoma	Oklahoma Working on M.Ed from UAA	Tech Coor, Computer, Math?
Bob Woolf	High School Science & Math			Not in Quinhagak

Appendix F
Description of Lower Kuskokwim School District bilingual program "LKSD Has Unique Language Programs," in Elicaq: Teaching and Learning, Spring 1998.

ELICAQ Spring 1998

LKSD Has Unique Language Programs

by Bev Williams, Curriculum/Bilingual Coordinator

The LKSD's Yup'ik First Language (YFL) and two-way immersion programs are certainly unique to Alaska in terms of committment of staff and resources as well as communities. There are currently 14 villages in the district that have YFL programs and another four villages that have two-way immersion. What are they and how do they differ from full immersion programs?

Full Immersion: Students enter school speaking English only, or very little Yup'ik/Cup'ig. Their instructional day is entirely in Yup'ik, with teachers using instructional strategies that are conducive to learning in a second language. Sites with these programs are the Ayaprun School in Bethel and Mekoryuk.

Two-Way Immersion: Generally, half of the students come to school speaking their heritage language, the other half come speaking English. These programs vary in the LKSD in terms of instructional format. The ideal two-way immersion occurs when 90% of instruction is in the target language (Yup'ik or Cup'ig in the LKSD) and 10% in English. Schools with various two-way immersion program models include Napaskiak, Kwethluk, Atmautluak and Kipnuk.

Yup'ik First Language: In a YFL program, the majority of students begin school speaking more proficiently in their heritage language than in English. All of their instructional program is in Yup'ik for grades K-2 or 3. Their reading, writing, and math instruction as well as content instruction is in Yup'ik with a gradual introduction of oral English instruction. YFL sites include Chefornak, Eek, Akula, Akiuk, Kongiganak, Newtok, Kwigillingok, Nunapitchuk, Quinhagak, Toksook, and Tuntutuliak and Oscarville.

The LKSD is proud of its committment to the language and culture of its Yup'ik and Cup'ig people, and believe that academic knowledge can be shared in Yup'ik, that children can learn to read and write in their heritage language and that this ability will enhance their academic success in English as well as their success as contributing members of society.

On The Cover:
Reggie Konig, Craig Konig and Denise Konig enjoy a splash though a giant puddle on a warm spring day.
Photo by Cara Brunk

Photo by Joy Shantz

Springtime in the Delta! "Super" Marv Sugar and his little sisters find lots of fun chores to do when the weather starts to [illegible] up.

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Appendix G
Cover pages from a Lower Kuskokwim School District Yup'ik readin book

Qaillun Qucillgaam Qiuglignek lingellra
Yupilt Quliraat

Jean Cook-am Kuigilngurmium Quliraqellratun

Elsie Jimmie-m Igautellra

Yuqtun Igaumallrat Kituqcestekellrak: Anna A. Andrew, Betty A. Gilman

Nutem Pilinguartet: Elsie Jimmie, Levi Hoover, Renee Crow, Kelly Lincoln

Computer-aakun Pilinguallea Cara Brunk

Angalacestii: Elitnaurcutkalivik/Qaneryaraliurviim — Beverly Agyaq Williams
Ataniurta Pilinguarvigmi, Elitnaurcutkalivik/Qaneryaraliurviim — Joy Angnia Shantz

Elitnaurcutkalivik/Qaneryaraliurviim-llu Igautellrit, Kusquqviim Anenran Elitnaurvii, Matenllea, Alaska 99559

ISBN 1-55036-498-7

Pilinguallrit ukut Kusquqviim Anenran Elitnaurvii, call-llu Igaliut.

Ukut kalikat pilinqigcesciigatut, tarenrairciigananateng wall-u cimiumasciigananateng apeciumaraarpeknateng pilistaitnek.

© 1996 Kusquqviim Anenran Elitnaurvii

Pilimaut Canada-mi

Kalikanek Kipucukuvci:

Curriculum/Bilingual Dept.,
Lower Kuskokwim School District,
P.O. Box 305,
Bethel, Alaska
99559
Phone: (907) 543-4800
Fax (907) 543-4924

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Appendix G
Cover pages from a Lower Kuskokwim School District Yup'ik readin book

Qaillun Qucillgaam Qiuglignek Iingellra

Yupiit Quliraat

Jean Cook-am qulirillra Kuigilngurmium

Elsie Jimmie-m Igautellra

Yugtun Igaumallrat Kitugcestekellrak:
Anna A. Andrew (Nunapicuaq)
Betty A. Gilman (Atmaulluaq)

Nutem Pilinguartet:
Elsie Jimmie (Kuigilnguq)
Levi Hoover (Kassigluq)
Renee Crow (Naparyarraq)
Kelly Lincoln (Qipneq)

Computer-aakun Pilingualleq:
Cara Brunk (Salcha)

Appendix G
Cover pages from a Lower Kuskokwim School District Yup'ik reading book

Umyuaqutet

Una kalikaq umyuaqutkaqa qetunramnun J Bruce. Taum nutaramun ayuqucimun ekevkaanga. Cali-llu uimnun Sam-amun. Elliin ikayullruanga cingumalua-llu umyuaqelqa anaggluku.

— *Renee*

Una kalikaq umyuaqutaqa aanamnun Martha cingumastemnun. Uimnun-llu Peter qunukevkenii ayagcet'laanga. Cali-llu irniamnun, tutgaramnun-llu kenkek'ngamnun. Kenkamci.

— *Elsie Jimmie*

Una qanemciq umyuaquciutaqa maurlumnun, "Tan'gaucuaq". Ciumek elliinun qanemcikevkarluku enitellruamku yuarutetuumaan.

— *Ap'alluk*

Una qanemciq irniamnun tun'aqa. Ally, Huggie, Mack-aq-llu. Elpeci umyuaqluci una caliaqellruaqa elitnaurutkarpecenun anglikuvci. Kenkamci. Una naaqekuvciu umyuaqekicia.

— *Kelly J. Lincoln*

Appendix H
Table of contents for student Literacy Assessment Portfolio used by L
Kuskokwim School District

My Working File

*Collection**

Lower Kuskokwim School District

*Portfolio Contents***

K-12

✓ ***Letter of Introduction***

Tell about your interests and background. "Who am I" "What do I like to do?" "What have I done?" "My Family" You could include photos of family and friends, drawings, or anything to show your interests, personality, and background.

✓ ***Title Page***

Include the *name of your portfolio story*, your *name* and *grade*, and the *name of your teacher and school*.

✓ ***Table of Contents***

Include *titles and page numbers* where artifacts can be found.

✓ ***Six to Eight Artifacts*** (samples of your work)

These should contain *titles and dates of completion.*
Please include your *direct writing assessment* paper as one of your artifacts.

✓ ***Cover Sheet for Each Artifact***

Discuss/explain the *context* of the creation of each artifact-- the *task* (What was the assignment?) and the *evaluation method* (How were you graded? What were the criteria?). Explain or show the *extent of collaboration* with others in the creation of the artifact.

✓ ***Self-Reflection for Each Artifact***

Give careful thought to each. This takes time, but is important to your learning.

✓ ***Closing/Summary Self-Reflection***

Discuss the portfolio process, product and the "bigger picture" of your personal learning. As part of this self-reflection, please include your *Portfolio Project Process Rubric* with literacy level marked.

✓ ***Parent/Family Response to Portfolio***

This may be a reflection,
a questionnaire, a letter,
or may take any other form.

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My Portfolio

Selection
Reflection
Individuality
Development
Communication
*Evaluation**

* Adapted from the work of Kathleen B. Yancey UNC
** Adapted from the work of Vicki Spandel, NWREL

Appendix I
Kuinerrarmiut Elitnaurviat Elementary Report Card

Elitnauristem qanellra:

1. _____
2. _____
3. _____

Angayuqaagken qanellrak:

1. _____
2. _____
3. _____

Angayuqaagken Sainallrak:

1. _____
2. _____
3. _____

Kuinerrarmiut Elitnaurviat

Lower Kuskokwim School District

Quinhagak, Alaska 99655

ATRA: _____

ALLRAKUA: 1997.1998

ELITNAURISTII: _____

Uspeq ___ ___ ___ ___ Sugtucia ___ ___
1 2 3 4 1 4

Quyigikanillra: _____ Erneq: _____

Appendix I
Kilisarmiut Elitnaurviat Elementary Report C

Atra: _____ Allrakua: 5

Nallunailkutat		Allat
Kindergarden-Second	Third-Fifth	Caliari
A = Assiqapiartuq	A = *Superior*	(+)-aaruut
S = Assirtuq	B = *Above Average*	assilriit
P = Pikanirnarquq	C = *Average*	
	D = *Below Average*	(-)-aaruut
	F = *Failure*	ikayuryukngai

ELITNAULALLRIT

NAAQIYARAQ

	1	2	3	4	Final
(K-2) Nalluvkenaki igat nepait-llu					
Naaqiaqluni nepait maliggluki					
Qastuluni naaqiyugngauq taringnaqluni					
Naaqiyunqeggluni					
Naaqellni taringaqluki					
(3-5) Naaqiaqluni kangingnaurluni					
(3-5) *Dictionary*-nok allanek-llu aturaqluni					
Naaqillra					

NIICUGNIYAGAQ/QALARCARAQ

Niicugniuraraqluni					
Picirkat maligtaquaqluki					
Taringnaqluni nalqigciaqluni					
Ilani qalarutaqluki taringnaqluni					

PILINGUALIYARAQ

ATURPAGYARAQ

AYUQUCIA

Cumiggluni					
Elitnauristet maligtaquaqluki					
Ilaliuryunqeggluni					
Maligtaqutaqluni					
Oaqiutaqluni					
Kiimi caliyugngaluni					
Ilani ilagaraqluki					

IGARYARAQ

	1	2	3	4	Final
Pingnaqaqluni					
(K-1) Nepaiteggun igatuluni					
(2-5) Assirluni igaraqluni					
Igain iquit nallunaunateng					
Punctuation-aat aturaqluki					
Capitalize-ariaqluni					
Igani naaqsugngaluki, nalqigcugngaluki-llu					
Topic-aarluni igaraqluni					
Igai taringnarqelartut					
Sentence-aari qaqimalartut					

NAAQUT'LIURYARAQ

Naaqutet atrit-llu nalluvkenaki					
Taringumaluki *symbol*-aat					
Taringumaluki naaqucet kinguqliqellrat					
Nalluvkenaki atliliriyarat					
Qanemciteggun naaqut'liyugngaluni					
Taringaqluki elitnaurutput (*concepts*)					

Thematic time

(SOCIAL STUDIES/SCIENCE)

Taringaqluki elitnaurutet					
Umyuaqaqluki arcaqalriit					
Ikayuutaqluni kangingnauraqamta					
Ilagautaqluni					

P.E./HEALTH

E.S.L

	1	2	3	4	Final
Erenret Elitnaullrit	45				
Erenret Elitnaullri	40				
Erenret cataitellri	5				
Kingurautellri	0				

Appendix J
Yup'ik Thematic Curriculum Plan, Lower Kuskokwim School District

DRAFT DRAFT 5-12 Yup'ik Maintenance DRAFT DRAFT

	Ukvanaryaraq		Ukvaaq	Ukvaaq		Ukvaq			Iqukvaq	Iqukvaq	Up'nerkaq	Kiak	Kiak
	Last 2 weeks in August	Last 2 weeks in September	Last 2 weeks in September	Last 2 weeks in October	Last 2 weeks in October	Last 2 weeks in November	Last 2 weeks in November	December	January	First 2 weeks in February	Last 2 weeks in February	March	First 2 weeks in April	Last 2 weeks of April May
	1	2	3	4	5	6	7	8	9	10	11	12	13	14
	Gathering Food Yagyaraq Values	Roles Identity Ayuquc-irtuutet	Getting Materials Ready	Animals Yagyarat	Weather	Clothing	Survival Skills	Ceremonies	Celebration with Masks	Family/ Extended Family/ Self	Story Telling	Tradi-tional Toys	Prepara-tion for Spring	Fish Camp Spring Camp
5-6	Iqvaq/ Akutat/ Yagyarat	Elliminek Auluksa-raq Ayuqucir-tuutet	Assigiaucugunaqatrit	UNGUNGSSIT	ELALLIURYARAQ	Qasperq	ELAMCIMIUTAT	CAUYARNARIUQ	AGAYULIYARARPUT	nuliuutet/immediate family tree and 1st cousins	darraq/airraq	aquiter	angyar	pelaatkaaq qaniiq
7-8	Naunrunyiit/ Yagyarat	Causia	Murrit			nuliqg'aryaq allimalek				expanding conversation of family tree,nuliuutet and 2nd and 3rd cousins	Yuaruin	naunguat	kuvyat	yerat puyurcisik anvarkait
9-10	Yaqulget/ Yagyarat	Cauyugngasia	Calissuutet			Akuk	Elitnaurnstem cucukellri			expanding conversation of family tree/nuliuutet/ get into 2nd and 3rd cousins	Qanemcit/Qulirat	NYO pinritaaq	pissurcuutet	kuvyaraig/ kuvyiryarag
11-12	Neqet Yagyarat	Caucingsia/ Yagyarat	Neqaurcuutet			pilugmek	anangnuq-saraq/ anagy-araq			more detailed family tree/nuliuutet atrit-kassiatun yugtun/parenting	Record/translate/transcribe create plays/puppet show	All of the above Inigaq	pitarkaluryaraq	neqem auluksaraa

*themes that can be taught all year

LKSD Curriculum/Bilingual Dept. Fall '97

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Kuinerrarmiut Elitnaurviat Discipline Plan
1997-1998

Date adopted 10/10/97

	Violation	First Offense	Second Offense	Third Offense
1	**Harassment** Intentionally engaged in racial/ sexual/religious harassment	1-3 day suspension (in or out of school) Counseling/Social worker informed Parents informed Threatening Behavior Report (as needed) Harassment Form	3-5 day suspension (in or out of school) Counseling/Social worker informed Parents informed Threatening Behavior Report (as needed) Harassment Form	Out of School Intervention Plan or COW Level I (2 Weeks) Home school, mandatory counseling (village/LKSD counselors/social workers)
2	**Harassment** Threats or intimidation directed against anyone that creates an intimidating or hostile environment	1-3 day suspension (out of school) Counseling/Social worker informed Parents informed Threatening Behavior Report (as needed) Harassment Form	3-5 day suspension (out of school) Counseling/Social worker informed Parents informed Threatening Behavior Report (as needed) Harassment Form	Out of School Intervention Plan or COW Level I Home school, mandatory counseling (village and LKSD counselors/social workers)
3	Fighting	1-3 day suspension Threatening Behavior Report Inform parents/counseling Due Process(Principal/parents meet w/all students involved) **Severe Clause-3rd Offense**	3-5 day suspension Threatening Behavior Report Inform parents/counseling Due Process(Principal/parents meet w/all students involved) **Severe Clause-3rd Offense**	Out of School Intervention Plan or COW Level I Home school, mandatory counseling (village and LKSD counselors/social workers) Due Process ASB Involved
4	**Weapons** Guns Knives with intent	Expulsion or COW Level 0 Expulsion or COW Level 0		
5	Drugs/Alcohol Drug Paraphernalia Possession/Use	5 day suspension Report to law enforcement Refer for counseling (LKSD & Village)	15 day suspension Report to law enforcement Refer for counseling (LKSD & Village)	45 day suspension or COW Level I Report to law enforcement Refer for counseling (LKSD & Village) Required Treatment
6	**Sale of Drugs/Alcohol**	45 day suspension Report to law enforcement	Expulsion	
7	**Robbery/Extortion**	5 day suspension/notify police Threatening Behavior Report *Severe Clause-2nd offense*	Expulsion	
8	**Profanity/Swearing/Vulgarity** Inappropriate hand gestures (ie middle finger ...)	Call Parent Teacher Consequences 1 day after school work w/custodians or 1 day suspension	Call Parent Teacher Consequences/counseling 2 days after school work w/custodians or 2 day suspension (in or out school)	3 day suspension Involve parent

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Kuinerrarmiut Elitnaurviat Discipline Plan
1997-1998

Date adopted 10/10/97

	Violation	First Offense	Second Offense	Third Offense
9	Damage-due to misbehavior Vandalism	0-3 day suspension (K-6) 1-3 day suspension (7-12) Parent/student repay costs of repair/replace Participate in clean-up and repair/replace Notify law enforcement as needed Counseling/Social Worker Involve ASB	1-5 day suspension (K-6) 3-10 day suspension (7-12) Repay costs of repair/replace Participate in repair/replace Notify law enforcement Counseling/Social Worker Involve ASB	3-10 day suspension (K-6) Recommend expulsion (7-12) or COW Level 1 Notify law enforcement Counseling/Social Worker informed Involve ASB
10	Theft	1-3 day suspension (depending on offense) Inform police, parents Repay costs of repair/replace Counseling/Social Worker	3-5 day suspension Inform police, parents Repay costs of repair/replace Counseling/Social Worker Involve ASB	Recommend expulsion or COW Level 1
11	To[illegible]cco	1 day suspension	3 day suspension Counseling	5 day suspension Counseling / Involve ASB
12	Defiance	Call Parent Teacher Consequences - detention, etc Counseling/Social Worker	Parent or family member attends school w/student for 1 full day Counseling/Social Worker Help custodians for 1 hour (5-12)	1 day suspension or COW Level 1 Counseling/Social Worker
13	Cheating	0 on assignment Teacher Consequences - detention, etc Inform parents/site administrator Counseling w/ teacher/principal or social worker	0 on assignment Teacher Consequences - detention, etc Inform parents/site administrator Counseling w/ teacher/principal or social worker	0 on assignment Teacher Consequences - detention, etc Inform parents/site administrator Counseling w/ teacher/principal or social worker Possible retention/fail subject
14	Late to School (7-12) (without note or phone call)	Conference w/ principal Inform student of policy Inform parent	Detention 20 min. Conference Student/parent/principal/teacher	Detention 30 min. Conference w/student/parent/principal/teacher Follow truancy procedure after 3rd offense Involve ASB
15	Tardy to class	Inform student of policy Teacher consequences	15 min. detention Teacher consequences	20 min. detention Subsequent offense - 30 min Teacher consequences

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Kuinerrarmiut Elitnaurviat Discipline Plan
1997-1998

Date adopted 10/10/97
Date Revised 2/18/98

	Violation	First Offense	Second Offense	Third Offense
16	**Failure to serve detention**	Conference with principal about detention to serve Loss of e-mail/computer time and other after school privileges for 1 week(including sports practice)	1 day suspension Conference with student/parent/principal about detention to serve Loss of e-mail/computer time and other after school privileges for 2 week (including sports practice)	3 day suspension Involve parent / Counseling Loss of e-mail/computer time and other after school privileges for 4 weeks (includes sports practice)
17	**Class Disruption** (includes talking during presentation of a lesson)	20 min. detention Loss of email/computer time for 3 days	30 min. detention Loss of email/computer time for 1 week	45 min. detention Loss of email/computer time for 2 weeks
18	**Dress Code Violation** **Inappropriate language or symbol on clothing. Any form of alcohol/ tobacco/drugs.**	Take hat for day Turn shirt inside out Call parent for new shirt	Take hat for day Turn shirt inside out Call parent for new shirt Work w/ custodian after school for 30 min	Take hat for day Turn shirt inside out Call parent for new shirt Work w/ custodian after school for 45 min.
19	Littering	30 min. clean-up (inside or outside)	45 min. clean-up (inside or outside)	1 hour clean-up (inside or outside)
20	Sleeping in class	Teacher asks student to wake up Sleeping for more than 10 min is an unexcused absence	Student is asked to go out to wash face to wake up Sleeping for more than 10 min is an unexcused absence Detention - 20 min	Student is asked to leave the class If student refuses to leave principal is asked to help If student continues to stay in class and sleep, contact parent Parent to school w/child Sleeping for more than 10 min is an unexcused absence 30 min detention Refer to Social Worker
21	Skipping Class (includes leaving class without permission)	Notify Parent, 20 min detention Conference w/ principal Teacher consequences Loss of e-mail/computer time and other after school privileges for 1 day (including sports practice)	1 day suspension Conference with student/parent/principal Loss of e-mail/computer time and other after school privileges for 1 week (including sports practice)	3 day suspension Involve parent / Counseling Loss of e-mail/computer time and other after school privileges for 2 weeks (includes sports practice)

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Kuinerrarmiut Elitnaurviat Discipline Plan
1997-1998

Date adopted 10/10/97

	Violation	First Offense	Second Offense	Third Offense
22	Disrespect	Conference with principal Teacher Consequences	1 day suspension Conference with student/parent/principal about detention to serve Loss of e-mail/computer time and other after school privileges for 2 week (including sports practice)	3 day suspension Involve parent / Counseling Loss of e-mail/computer time and other after school privileges for 4 weeks (includes sports practice)
23	**Other violations not specifically covered in the discipline plan will be dealt with as deemed appropriate**			
	Anything after 3rd offense where expulsion may not be considered could enter the COW program on Team Decision/Teacher Recommendation. **Refusal to participate in the COW program results in suspension or expulsion depending on offense.**			

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Appendix L
Kuinerrarmiut Elitnaurviat Alternative School Program "Class of Winne
(C.O.W.) Mission Statement and program Information

Class of Winners

KUINERRARMIUT ELITNAURVIAT

ALTERNATIVE SCHOOL PROGRAM

CLASS OF WINNERS

Mission Statement

We believe that every student has the right to have a chance to change his/her behavior and that given the opportunity, students can learn appropriate behaviors in place of inappropriate behaviors.

Our mission is to:

*Directly teach students the skills needed to positively interact with others and succeed in a school environment

*Empower students through helping them build a connection between their chosen behavior and positive or negative consequences that result from the behavior, ultimately teaching students to make good choices for themselves

*Teach students to recognize the value of learning and to take opportunities to "get smarter"

*Support and encourage students as individuals as they grow and learn

*Build self-esteem needed to motivate students to make good choices for themselves

*Provide an extended support system for students through the involvement of parents, relatives and community agencies

We believe that through providing intervention through various levels of the learning process we can not only help the student and the atmosphere of the school, but also help the home and the community for the future.

Upon successful completion of the "Class of Winners" program students will be able to:

*Self evaluate behavior

*Make decisions for themselves on positive or negative consequences of their own actions

*Recognize their own strengths and accomplishments

To accomplish this mission and these objectives the program will use a structured level system. Students will progress through the program by making good behavior choices. Privileges and responsibilities will increase for the students as they show more responsible and appropriate behavior. Students are rewarded along the way for choosing desired behaviors and using the social skills taught. This feedback for the student is frequent (no less than every 45 mins.) and specific top begin with. Frequency and specificity decreases as the student progresses through the program to help the students transition back into the traditional school setting. Students who progress through the program but still express the need for the structured, supportive, alternative environment provided by the "Class of Winners" will be allowed to continue in the program.

We truly love and care about our students and will provide every appropriate opportunity for them to succeed in their lives.

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Appendix M
Outline and rubric for English IV: World Literature grade English/Languag
Arts class, Lower Kuskokwim School District

English IV: World Literature

First Quarter	Second Quarter	Third Quarter	Fourth Quarter
Greek/Anglo Saxon	**Medieval/Renaissance**	**18th/19th Century**	**20th Century**
Suggested Readings: Greek: *Illiad* Riddles Short Fables Roman: *Daedlus & Icarus* *Pryranius & These*	**Suggested Readings:** Medieval: *Edward, Edward* *Federigo Falcon* Renaissance: *MacBeth* *Genesis (The Creation)* *To Every Season*	**Suggested Readings:** *Poison Tree* *Never Seek to Tell Thy Love* *To See a World* *God Knows the Truth, But Waits* *My Heart Leaps Up* Novel List: Oliver Twist Les Miserables Frankenstien Turn of the Screw H.G. Wells Great Expectation	**Suggested Readings:** *Jewels of the Shrine-play* *Shooting an Elephant-essay* *The Open Window-short story* *Letter to an Unborn Child-essay* *To An Athlete Dying Young-poem* *Irish Airmen Forsees His Death-* *Ronight I can Write-Poem* *By Any Other Name-essay* Novel List The Good Earth Joy Lach Club When the Legends Die I Heard the Owl Call My Name Things Fall Apart Nonfiction List: Kaffir Achebe Spoon River Anthology
Suggested Writing Pieces: •**Expository:** Compare/Contrast Greek/Roman and Yup'ik heroes •**Narrative:** Rewrite/write a myth fable •**Research Paper:** Begin discussion -notetaking skills -skills for selecting topics practice paraphrase/notplagarize	**Suggested Writing Pieces:** •**Descriptive:** Establish a mood with a place •**Persuasive:** Establish a position on the nature of *ambition (MacBeth)* •**Research Paper:** Continue discussion	**Suggested Writing Pieces:** •**Narrative:** Tell a story about when you took a stand •**Expository:** What is the nature of *tenacity?* •**Research Paper:** Select topic, take notes, begin organization, and first draft	**Suggested Writing Pieces:** •**Choose a mode:** write an original poem/select a mode •**Research Paper:** Continue first draft Meet with response group, final draft and edit
Suggested Speech: •Oral presentation of one of the two written pieces	**Suggested Speech:** •Oral presentation of Persuasive paper	**Suggested Speech:** •Impromptu one minute speech using themes from above literature	**Suggested Speech:** •Oral Interpretation of poetry or narratve from period
Daily Oral Language: •Lessons I-	**Daily Oral Languag:e** •Lessons	**Daily Oral Language** •Lessons to	**Daily Oral Language** •Lesson to
Vocabulary Lessons:	**Vocabulary Lessons:**	**Vocabulary Lessons:**	**Vocabulary Lessons:**

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Appendix M
Outline and rubric for English IV: World Literature grade English/Languag
Arts class, Lower Kuskokwim School District

Teacher: _____

Student Name: _____ School: _____

English IV: Requirments for Course Completion

8 published pieces (Standard A)

Date: Title: Place Publ.: Mode: Total Score:	1.	2.	3.	4.	5.	6.	7.	8.

Four short Speech (Standard A)

Date: Title: Place Publ.: Mode: Total Score:	1.	2.	3.	4.

Daily Oral Language Tests
(Standard A, B)

Date: Score	Date: Score
Date: Score	Date: Score

World Literature Tests
(Standard B)

Greeks: Score: Date:	Medieval: Score: Date:
20th Century: Score: Date:	18/19 Century Score: Date:

Literacy Portfolio Standards A, B, C, D)

Date: Scores:	

Research Paper: (Standards A, B, C, D)

Title: Date: Score:	

Word Study/Vocabulary Scores
(Standards A, B)

Dates: Scores:	

First Steps *Writing Continuum Phase*	*First Steps* *Reading Continuum Phase*	*First Steps* *Oral Language Continuum*	*Degree of Reading Power Level*

Appendix N
Lower Kuskokwim School District list of graduation requirements for t
Class of 2001

GRADUATION REQUIREMENTS
for the
CLASS OF 2001
(freshmen)

ENGLISH:	English I, II, III, IV	4.0
SOCIAL STUDIES:		3.0
	REQUIRED:	
	U.S. History 1.0	
	Government 0.5	
	AK Studies / ANCSA 0.5	
	Personal & Family Living 0.5	
	(approved SS elective) 0.5	
MATH:		3.0
	can include General Math (1.0) for MATH credit only for elective credit and only as a freshman	
SCIENCE:		2.0
	REQUIRED:	
	ecology OR wildlife OR fisheries OR botany 0.5	
	General Science is NOT an accepted course	
PHYS ED:		1.0
HEALTH:		1.0
	Grade 9/10 0.5	
	Grade 10/11 0.5	
APPROVED ELECTIVES:		6.5
MINIMUM UNITS REQUIRED FOR GRADUATION		21.0

Plus [illegible] other courses (e.g. Yup'ik) required at the local ASB

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Appendix O
LKSD assessment information from 1995-96, 1996-97, 1997-98 LKSD Annual Report Card (Graduation rates, student statistical rates, CAT5 test information)

Indicators of Student performance

There are multiple indicators in the LKSD assessment program. Each assessment procedure evaluates a different area of the student's academic growth. The Yup'ik Language Proficiency Test and Continuum along with the English proficiency tests are given to all Limited English Proficient students to determine their speaking, vocabulary, listening comprehension, reading and writing proficiency levels.

The Iowa Tests of Basic Skills (ITBS) and the California Achievement Tests 5th Edition (CAT5) are administered each spring to students throughout the District to assess skills in areas of reading, mathematics, and language arts.

The Degrees of Reading Power was administered to students in grades 7-12 to assess reading abilities that are not measured by the ITBS and CAT5.

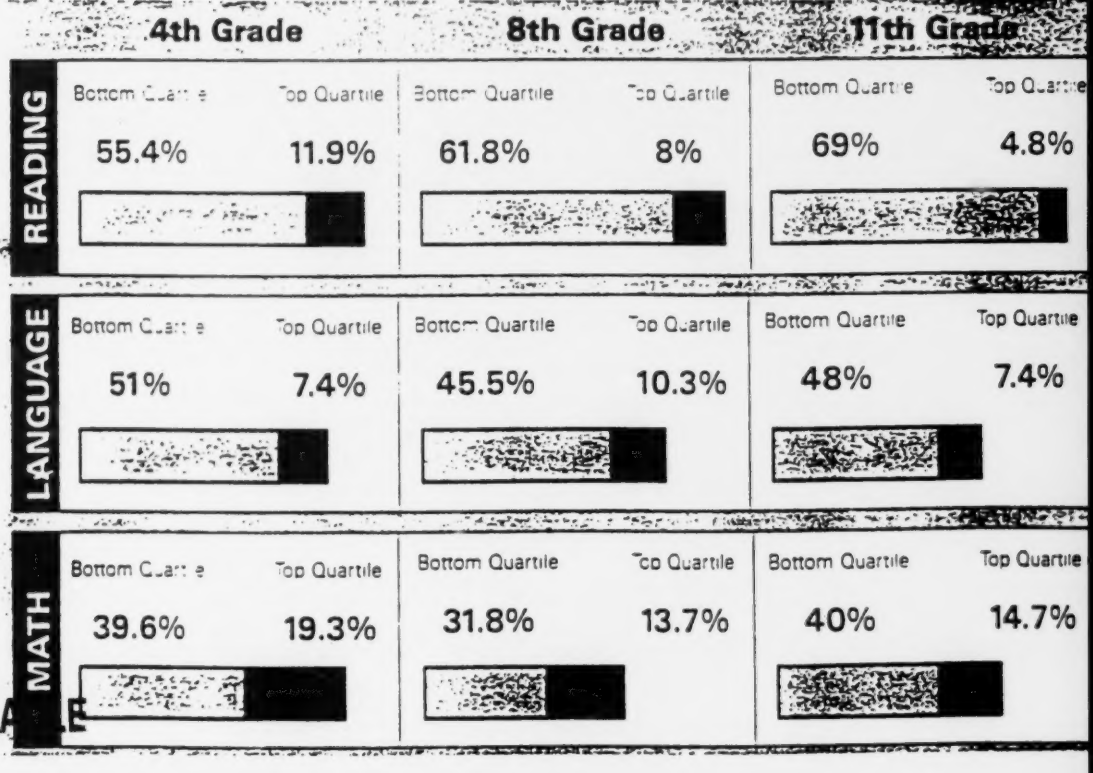
The students writing assessment is a performance based assessment designed to evaluate actual student writing. Portfolios indicate student's literacy growth within the five state/District language arts standards – A, B, C, D, and E.

Standardized test results from the CAT5 for the grades 4, 8, and 11 are featured below.

CAT 5 Test Results

Characteristics of 4th, 8th, and 11th grade students tested

	NUMBER	PERCENT
Total of Students Enrolled	678	100
Total of Students Tested	570	84.1
Students Absent From Testing	11	1.6
Students Excluded From Testing	97	14.3
Special Education Students Tested	75	13.2
Bilingual/Bicultural Students Tested	371	65.1



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Appendix O
LKSD assessment information from 1995-96, 1996-97, 1997-98 LKSI Annual Report Card (Graduation rates, student statistical rates, CAT5 information)

1996-97 LKSD Annual Report Card

Student Statistical Rates

Attendance Rate

Preschool through grade 12

SCHOOL	FY'93	FY'94	FY'95	FY'96	FY'97	RATE
Atmauluak	81	83	81	84	83	90%
Bethel–Kilbuck Elementary	467	584	502	578	543	93%
Bethel–Mikelnguut Elitnaurviat	257	242	271	292	277	88%
Bethel Regional High School	321	414	403	455	384	91%
Bethel Youth Facility	24	38	20	50	24	99%
Chefornak	100	105	123	119	146	91%
Eek	75	70	82	76	85	96%
Goodnews Bay	61	69	78	74	88	89%
Kasigluk–Akiuk	75	72	79	76	70	91%
Kasigluk–Akula	78	74	72	84	82	94%
Kipnuk	150	166	185	177	192	94%
Kongiganak	111	100	98	114	128	91%
Kwethluk	154	180	190	195	208	93%
Kwigillingok	89	86	109	99	105	93%
Mekoryuk	49	44	54	57	52	95%
Napakiak	101	81	108	119	108	87%
Napaskiak	107	98	120	106	107	91%
Newtok	86	89	87	99	90	87%
Nightmute	51	49	63	60	67	92%
Nunapitchuk	108	122	145	132	146	91%
Oscarville	16	17	17	16	14	95%
Platinum	9	10	8	10	6	96%
Quinhagak	150	140	154	147	168	89%
Toksook Bay	126	139	138	148	155	96%
Tuntutuliak	93	99	90	88	79	91%
Tununak	86	99	93	106	89	92%
DISTRICT TOTAL	3,035	3,181	3,370	3,561	3,496	92%

Percent Promoted to the Next Grade (1–8)

YEAR	Grade 1	2	3	4	5	6	7	8
1996–97	98.1	97.3	97.6	98.4	97.4	98.3	95.5	94.3
1995–96	91.6	94.9	96.0	97.7	99.1	98.3	93.0	95.5
1994–95	95.7	98.7	97.3	97.5	97.7	97.1	92.3	92.2
1993–94	97.1	98.6	98.0	98.4	97.9	100	94.4	96.4
1992–93	97.1	99.2	99.2	98.0	98.7	99.5	93.8	97.8

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Appendix O
LKSD assessment information from 1995-96, 1996-97, 1997-98 LKSD Annual Report Card (Graduation rates, student statistical rates, CAT5 information)

1996-97 LKSD Annual Report

Change in Average Daily Membership

SCHOOL YEAR	AVERAGE DAILY MEMBERSHIP	% CHANGE	ATTENDANCE RATE
1992–93	2,886	3.8	92%
1993–94	2,964	2.7	91%
1994–95	3,051	2.9	91%
1995–96	3,275	7.3	91%
1996–97	3,254	3.0	92%

Transiency Rate

—Enrollment change due to transfers of students.

SCHOOL YEAR	# Students enrolled more than 169 days	# students enrolled at least one day	Transie RATE
1992–93	2,733	3,032	9.9
1993–94	2,715	3,181	14.6
1994–95	2,838	3,374	15.9
1995–96	2,969	3,561	16.6
1996–97	3,159	3,682	14.2

Graduation Rate (Grades 9–12)

Atmautluak	100%
Bethel Regional High School	52%
Bethel Youth Facility	—
Chefornak	83%
Eek	100%
Goodnews Bay	—
Kasigluk–Akiuk	100%
Kasigluk–Akula	100%
Kipnuk	75%
Kongiganak	100%
Kwethluk	89%
Kwigillingok	75%
Mekoryuk	0%
Napakiak	100%
Napaskiak	100%
Newtok	100%
Nightmute	100%
Nunapitchuk	86%
Oscarville	0%
Platinum	—
Quinhagak	100%
Toksook Bay	71%
Tuntutuliak	40%
Tununak	100%
District Totals	77%

Dropout Rate (Grades 7–12)

—Students in grades 7–12 who dropped out betwe October 1, 1996 and October 1, 1997.

SCHOOL YEAR	# Dropouts	Percent of Drop
1992–93	42	3.9
1993–94	55	4.9
1994–95	56	4.8
1995–96	54	4.4
1996–97	64	5.1

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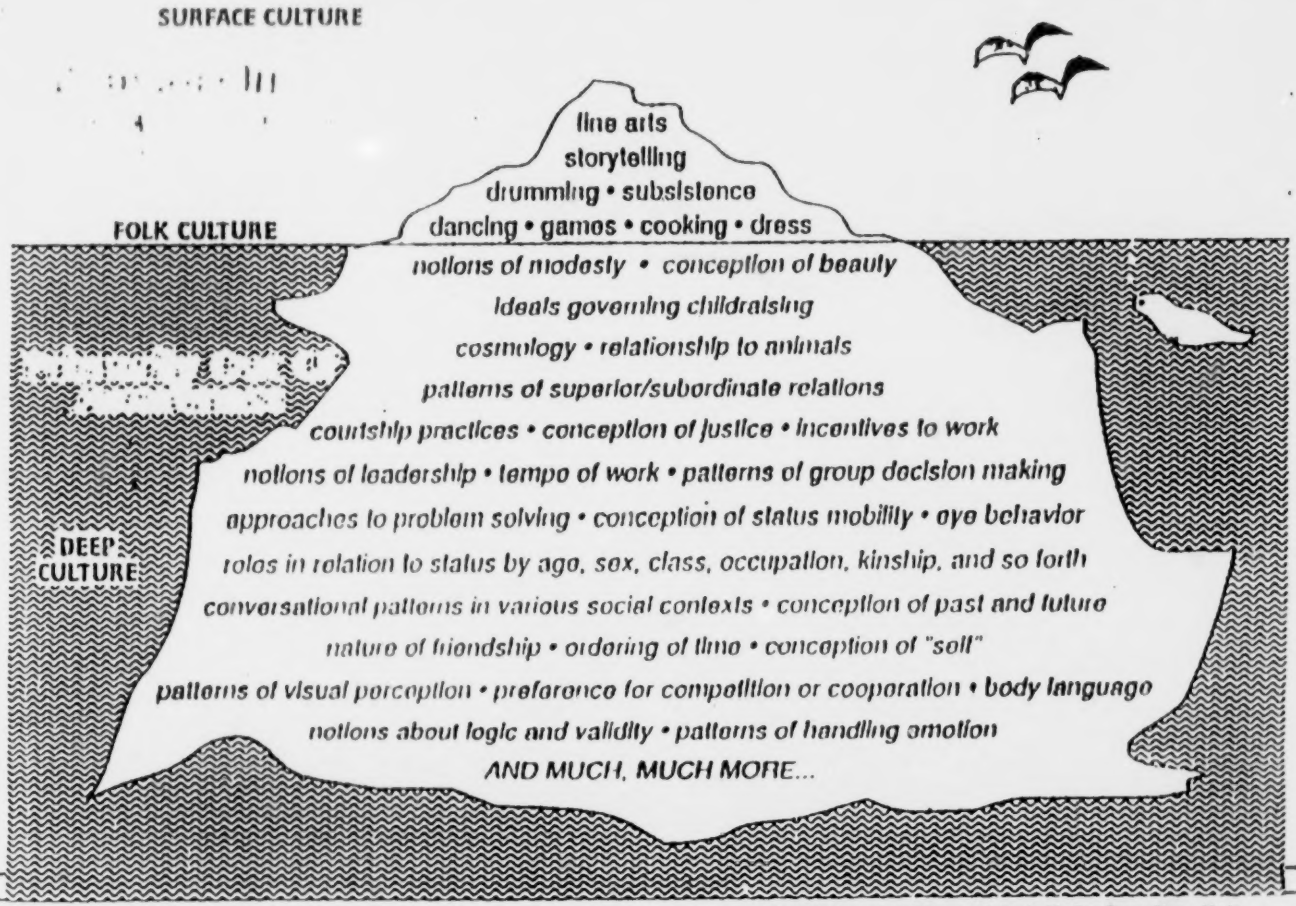
Appendix P
Iceberg graphic "Infuse What We Have Learned from Traditional Teaching and Learning" from Akula Elitnaurvik Yup'ik Studies Program, Kasigluk and Bethel Alaska, Lower Kuskokwim School District.

INFUSE WHAT WE HAVE LEARNED FROM TRADITIONAL TEACHING AND LEARNING


SURFACE CULTURE
fine arts
storytelling
drumming • subsistence
dancing • games • cooking • dress
FOLK CULTURE
notions of modesty • conception of beauty
ideals governing childraising
cosmology • relationship to animals
patterns of superior/subordinate relations
courtship practices • conception of justice • incentives to work
notions of leadership • tempo of work • patterns of group decision making
approaches to problem solving • conception of status mobility • eye behavior
roles in relation to status by age, sex, class, occupation, kinship, and so forth
conversational patterns in various social contexts • conception of past and future
nature of friendship • ordering of time • conception of "self"
patterns of visual perception • preference for competition or cooperation • body language
notions about logic and validity • patterns of handling emotion
AND MUCH, MUCH MORE...
DEEP CULTURE

Kasigluk Alaska: Akula Elitnaurvik Yupik Studies Committee, Akula Elitnaurvik Yupik Studies Program Kasigluk and Bethel Alaska Lower Kuskokwim School District.

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